

Anna Maria Lawes -
T H E

Y O U N G M I S S E S
M A G A Z I N E,

C O N T A I N I N G
D I A L O G U E S

B E T W E E N

A G O V E R N E S S and several Young
L A D I E S of Q U A L I T Y her Scholars:

I N W H I C H

Each Lady is made to speak according to her particular
Genius, Temper and Inclination;

Their several Faults are pointed out, and the easy Way to mend
them, as well as to think, and speak, and act properly; no less
Care being taken to form their Hearts to Goodness, than to
enlighten their Understandings with useful Knowledge.

A short and clear Abridgment is also given of Sacred and Profane
History, and some Lessons in Geography.

The Useful is blended throughout with the Agreeable, the Whole
being interspersed with proper Reflections and Moral Tales.

By Madam *LE PRINCE DE BEAUMONT*.

T H E T H I R D E D I T I O N .

V O L . I I .

L O N D O N :

Printed for J. N O U R S E, in the *Strand*,
Bookseller to His MAJESTY.

M.DCC.LXXVI.

the Lord, I will prove my mission with a miracle;
 as possible, you may doubt of my being a prophet;
 this altar with the blood of the sacrifices. And
 of David, by name Josiah, who shall sprinkle
 the prophet to him, shall be born of the house
 God sent a prophet to Jeroboam; a child, and
 he went near the altar to burn incense there;
 brought his people to worship him, God. A
 brought you out of Egypt. Thus Jeroboam
 and said to the people, Behold the God, who
 two calves of gold, let us set up in public;
 Jeroboam. He made an altar, he made
 should fall a victim, and then he
 section for the people, and that he
 at Jerusalem, this would reverse their attitude;
 he allowed his people to go and offer sacrifices
 away. Mean time Jeroboam thought that if
 kingdom of Judah under Jeroboam and his po-
 thome, that of Israel under Jeroboam, and the
 king. From that time there were two king-
 doms, Jeroboam for those, Jeroboam for those
 them followed their bad advice; and none of the
 the feared, and no one will dare to resist. Jeroboam
 ed, instead of being diminished. You will then
 said they, tell them, their taxes shall be increased;
 struggling up with. However, yield to the people;
 took the advice of the young men, he had then
 faithful and obedient subjects. Jeroboam then



Anna Maria Laves—

DIALOGUES

BETWEEN

Young LADIES of QUALITY

AND THEIR

GOVERNESS.



DIALOGUE XVIII.

The SIXTEENTH DAY.

Mrs. Affable.

MISS Molly, please to repeat your story.

Miss Molly. God commanded Moses to lay his hands upon Joshua, and gave him his spirit to lead his people into the land, which he had promised to Abraham. Moses, having obeyed God, reminded the Israelites of all the miracles which God had done for their sake. He promised them, that God would never forsake them, if they continued faithful in the observance of his commandments, and swore

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them

them never to fail in complying with this duty. After this, he went up a very high mountain, from whence he discovered that land, which he was not to enter on account of his disobedience. Here he died, but it was never known where his body was buried : he had lived an hundred and twenty years.

Lady Mary. Poor Moses suffered a great deal in his life.

Mrs. Affable. All those sufferings are past, and he has been happy this long time : compare the hundred and twenty years he lived, with the great number of years passed since ; his troubles have been very short, in comparison of the time he has been happy, and of the eternity of his happiness. You would not have been in his place, whilst he was in so much trouble ; but is there any doubt of your wishing now to be as happy as he is ?

Lady Sensible. Yes, Mrs. Affable, I think so sometimes ; and I say to myself, After all, life is very short ; I have not a long time to be uneasy, and, after my death, which is not far off, I must be happy, if I have led a good life.

Lady Charlotte. But, my dear, you talk of dying so soon, and are but thirteen years old : are you in a consumption ?

Mrs. Affable. No, my dear, lady Sensible is charmingly

charmingly well; but were she to live an hundred years longer, she still would have reason to say, that she must die soon. You are now seven years old; and those seven years are passed like so many days; the rest of your life will go as quick; however, as it is not certain, that we have a long time to live, every day may be our last.

Lady Witty. Mrs. Affable, were I to think so, I should always be melancholy; I must own, I am sore afraid of dying.

Mrs. Affable. Very likely you fear, that you have not used sufficient endeavours to mend.

Lady Witty. Indeed, Mrs. Affable, that is not my thought; but I am fond of life; I scarce have had any pleasure hitherto, and I have made very few visits, as I am too young; and, before I die, I could wish to have seen the world; and to have had some share of diversion.

Mrs. Affable. What would you say, if a royal prince, confined in a prison, would not come out, because he had not yet taken a walk in the garden of that dismal place?

Lady Witty. I should say, he was mad; for there certainly must be much finer gardens in his royal father's kingdom, than those of the prison.

Mrs. Affable. Yet this is your case, my little

friend, when you say, you would not die before you had seen the world : this puts me in mind of a little passage, which I have read in a moral romance.

A prince, named *Josaphat*, having lost his way in hunting, heard the sweetest voice in the world ; surpris'd with this fine singing in a desert, he walked towards the place whence he heard the voice, and was strangely surpris'd to see, that the singer was a poor leper, and his body half rotten. Good God ! said the prince, how can you have the heart to sing in this wretched condition ? I have just reason to rejoice, answered the sick man ; I have lived forty years in this world ; that is, my soul has been confined these forty years to a body of clay, which is its prison : the walls of the prison are now falling to pieces ; and my soul, set at liberty from the ruins of this body, will take its flight towards my God, to enjoy unbounded happiness : I am so transported, that I cannot forbear raising my voice to heaven on this solemn occasion of my deliverance.

Lady Charlotte. For my part, Mrs. Affable, I am not very fond of life ; but having been very naughty, makes me fear death.

Mrs. Affable. You have begun to amend, my dear, and you strive every day more and more ;
this

this must make you easy : God is so good that he requires no more. Death, indeed, is very terrible to those, who live as if their soul was to die with their body ; who mind nothing but their pleasures, and think no more of God, than if their was none : their hell begins with their sickness. I knew a lady of the first quality, who had lived in this manner : her liver was tainted, and when told so by her physicians, she screamed out very foolishly, and, being very ignorant, asked whether they could not provide her with a new liver, and offered her whole fortune for the purchase. The physicians having acquainted her, that it was impossible, and past their skill, she ran distracted, and begged a friend of hers to shoot her through the head. But my dear children, let us go on with our stories.

Lady Charlotte. Joshua, having, by God's appointment, succeeded Moses, sent two spies to a city called *Jericho* ; they went to a woman named *Rahab* ; and the king of *Jericho* sent soldiers to this woman's to take these spies. They did not find them, as she had concealed them ; and the next day she said to them : I know you are come from the true God, and that he will deliver this city into your hands ; but, as I have done you this service, I beseech you not to hurt me, or my family. The spies answered ; we

will do you no harm; get all your family together to your house; when we shall take the city, put a scarlet line out of your window, and nobody shall hurt you. Afterwards they returned to Joshua, who ordered the people to be in readiness for passing the Jordan, which is a large river. The Israelites were uneasy, for there was no bridge on the Jordan; but Joshua ordered the priests to take the ark of the Lord, and to go into the river: no sooner had their feet touched the water, than the river opened in two for the passage of the Israelites; and God said to Joshua, Order twelve stones to be taken out of the place where the priests stood, in the midst of the Jordan, whilst the people passed; and of these twelve stones you shall make an altar; and when your children ask you what is the meaning of this altar? you shall answer, 'tis to put you in mind of the miracle which God wrought for your sake, to bring you into the land, which he had promised to Abraham: and the Israelites obeyed the Lord's command in every particular, and entered into the land of promise.

Lady Mary. In what part of the world was this land of promise?

Mrs. Affable. I will shew it you on the map, my dear: it lies in Asia, to the south-west; and, since the Israelites have lived there, it has been
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 called

called Judea; at present, it is more known by the name of Palestine: there's the river Jordan; and there you see the Dead Sea, in the same place where Sodom stood, which was burnt by fire from heaven.

Lady Sensible. Mrs. Affable, I have read in a book of travels, that there are fine trees by this sea, and that they bear very shewy fruits, but if one offers to eat them, they are found full of ashes and rottenness: pray, is that true?

Mrs. Affable. I have also read it, my dear, but I will not warrant the truth of it; for travellers often take great liberties with truth. If they are to be believed, these fruits represent sin, and the pleasures intended by sin; the outside has a fair appearance, but within is nothing but filth and rottenness. Come, lady Mary, your story.

Lady Mary. As soon as the Israelites came into the land of promise, they made bread with the corn of the country, and immediately the manna ceased to fall. In the mean time, Joshua saw an angel with a sword in his hand; by this sign, God shewed him, that he would fight for his people: and the Lord said to Joshua; let the priests take the ark of the Lord, and let them carry it in silence round the walls of Jericho for six days; on the seventh day, you shall

go round the city seven times, and the seventh time, the priests shall sound their trumpets, the people shall give a shout, and immediately the walls of the city shall fall down, and every one shall enter into it from the place where they stood; but observe well what I am going to say: I will not have any of the inhabitants of Jericho spared, but it is my command, that you kill men and beasts, except Rahab and her family: afterwards you shall destroy this city, for the inhabitants are wicked; I forbid you to keep any thing that shall be found in Jericho, but the gold, silver, copper, and iron you shall consecrate to me, and all the rest shall be burnt. Joshua did as God had ordered him: the walls of Jericho fell down; and only Rahab and her family were saved. In the mean time, Joshua sent three thousand men to fight the enemy; but the Israelites ran away, and thirty-six of them were killed. Joshua, and the elders, with great grief, prostrated on their faces to the ground; but the Lord said to Joshua: do not grieve; this misfortune has befallen the people, because there is among you a man, who has disobeyed me, and has kept something that he took in Jericho. Let lots be drawn and I will shew the offender, whom you shall stone to death, and afterwards burn him, together with what he has stolen.

The

The names of the twelve tribes of Israel were written on pieces of paper, and they were folded; then they drew them without seeing them, and the first which came up was the tribe of Judah; after this were drawn the names of all the families in this tribe, and the first drawn was the family of Zara: lastly, in the family of Zara the name of Achan was drawn; then Joshua said: My son give glory to God, confess what thou hast stolen. Achan answered; I have sinned against the everlasting God, and suffered myself to be tempted by a fine cloak, and gold and silver, which I have buried in my tent. All these things were really found there, and Achan was stoned to death, and afterwards burnt, with every thing that belonged to him.

Mrs. Affable. You must own, children, that this is a terrible story. Achan had hid himself to commit this theft; he did not think that God saw him, and would find a way to discover his crime to all the people. Be as private as you will in offending God, seek the darkest night, shut yourself up in a cave, or betake yourself to a desert, God, who is every where, will see your crime, and if he does not discover it now, as he did that of Achan, he will surely reproach you with it, at the last judgment, before all the world.

Lady Mary. What is the last judgment, Mrs. Affable; I have never heard of it before.

Mrs. Affable. You mistake, my dear; you mention it every day in your prayers: when you say the belief, don't you say that Jesus Christ "sits at the right hand of God the Father Almighty, from whence he shall come to judge both the quick and the dead?"

Lady Mary. That I say every day, Mrs. Affable; but I don't know what it means.

Mrs. Affable. I will explain it to you, my dear: heaven and earth, and all the things you see, children, will not last for ever. There will come a day when they shall all be destroyed; and all that shall be living then, will die; and all who have died since the beginning of the world, shall rise again to life, that is, they shall live again; and the angel of the Lord shall sound the trumpet, and call aloud, "Arise, ye dead, and come to judgment." When all mankind shall be assembled, says the scripture, the books shall be opened, and all the good and bad actions of their lives shall be seen. After this enquiry, Jesus Christ will say to the good: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and

“and ye cloathed me; I was sick, and ye gave
 “me medicines; I was in prison, and ye visited
 “me, and relieved me.” The good will say:
 Lord, how have we done you all these services?
 and Jesus will answer: “I tell you, in truth,
 “that every time you did good to a poor af-
 “flicted person, for my sake, you did it to me,
 “you performed that kind office to me.” But,
 what will Christ say to the wicked? “Depart
 “from me, ye cursed, and go to the eternal
 “fire, which has been prepared for the devil:
 “for I was hungry and thirsty, and you would
 “not give me any meat or drink; you neither
 “visited, nor relieved me, when I was naked,
 “sick, and in prison.” Then the wicked shall
 fall into hell; there, says Jesus Christ, shall be
 weeping and gnashing of teeth.

Lady Witty. My blood runs quite cold, I am
 so frightened: gracious God! if I was often
 to think on what you have been telling us, I
 should be a perfect saint. Well! I will mend
 in good earnest, and be no longer afraid of dy-
 ing, as I shall not die for ever, and am to rise
 again one day. But, pray, Mrs. Affable, shall
 we rise in our own bodies? that to me seems very
 hard to believe. For, in a word, I suppose a
 man falls into the sea, and is eaten up by a score
 of fishes; these fishes may be eaten by as many
 B 6 men,

men, how can all the parts of this body, that was drowned, be put together again?

Mrs. Affable. They will be divided much more than you think, my dear; for the truth is, those men who have eaten the fish, that have fed on the drowned man, will also die. The ground will be enriched in the church-yards from their bodies buried there, and put up plenty of grass; this grass will be eat by animals, and these animals by other men; and yet, at these words of the angel, *Arise, ye dead*, the power of God will bring all these parts together.

Lady Charlotte. Mrs. Affable, will God reproach men with the faults they have corrected!

Mrs. Affable. Yes, my dear; but at the same time, their efforts to mend will be made known, and that will be greatly to their honour.

Miss Molly. But how ashamed will the wicked be, to find that every body knows the sins they have committed so secretly!

Mrs. Affable. They will be so ashamed, that they will call upon the mountains to fall upon them, and crush them; but their prayers will avail nothing; they must bear the shame of their wicked deeds in the face of the whole world.

Lady

Lady Mary. For my part, I think the purchase of heaven is very easy; we need only be good to the poor; I don't think that so very hard: I pity them so, that I could give them the bread I have for my breakfast, if I was allowed.

Mrs. Affable. But, what if you was very hungry, my good friend?

Lady Mary. I would give them half, and eat the other myself. But pray, Mrs. Affable, suppose a woman was very ill-natured, continually in a passion, and loved wine and drams, was a liar, a backbiter, would such a woman, with all her faults, go to heaven, if she was charitable to the poor?

Mrs. Affable. No, my dear; but it is scarce possible, that a truly charitable woman should have all these faults; or, at least, that she should not correct them; for it is next to a certainty, that God will give her grace to mend. But, mind, children, that to be truly charitable, one must be so from a love of God: some people give alms out of vanity, some because they see it done by others, and some not to be teized by poor folks: such alms, you can't but see, are not those spoken of by Jesus Christ.

Lady Witty. But, Mrs. Affable, when one has not a great deal of money, and a large family, one cannot give great alms.

Mrs.

Mrs. Affable. That's true, my dear; but if one cannot give money to poor people, one may still be as charitable as if one was rich, by doing other works of mercy. A poor person acquaints you with his poverty; you must comfort him; exhort him to bear it patiently; recommend him to the rich; and thus you do works of charity: to comfort the afflicted, is one of the works of mercy. You may also instruct the ignorant; begin with your children, go on to your servants, then to the poor; teach them their catechism, explain it, endeavour to infill into them the fear of God; teach them their prayers, help them when they are sick; this is also a work of mercy. I have known ladies, who, not having money to give to the poor, worked for them, mending their own old cloaths to cover them. Another work of mercy is, to reprove sinners with mildness and affection; to pray for them; to be mindful of doing to others all the little services we can. In a word, children, a person truly charitable, though poor, finds a thousand ways of exercising his charity. Now, let us have a word or two of geography. *Lady Sensible,* how is Scotland divided?

Lady Sensible. Into two parts; the south and the north. The river Tay separates them. The capital

capital of Scotland is Edinburgh, in the east of the south part.

Mrs. Affable. And how do you divide Ireland?

Lady Sensible. Into four parts, which were formerly four kingdoms. In the south is Munster; in the east, Leinster; in the north, Ulster; and westward is Connaught; Dublin, the capital of Ireland, is in Leinster. Would you have me repeat those verses, Mrs. Affable, which you taught me, the better to remember this part of geography?

Mrs. Affable. They are very indifferent, but that's nothing, they are a help to memory; you may repeat them.

Lady Sensible.

England, Scotland, and Ireland once did own
Three different kings, but now are ruled by one;

Of forty-two shires is the first compos'd;
And twelve more are in hilly Wales inclos'd:

In London on the Thames the king resides;
Northward runs pleasant Tweed, and thus di-

vides
England from rough Scotland; this last the Tay

Cuts into equal parts, and rolls to sea:
In the south royal Edinburgh is seen,

Of Scottish cities capital and queen.

Lady

Lady Witty. Why do you say, Mrs. Affable, that these verses are very indifferent; I like them very well.

Mrs. Affable. That is because you do not yet know what makes verses tolerable; but, as I said before, they are only meant as helps to memory; and it is scarce possible to make good verses on this subject. But lady Sensible has told us nothing of Ireland.

Lady Sensible. These are the four verses concerning that kingdom.

Ireland, we are by authors told,
Four kings, four kingdoms had of old :
Fair Dublin the head of this isle,
Less fam'd for wealth, than fruitful soil.

Lady Charlotte. Mrs. Affable, I remember verses easier than any thing : I must desire lady Sensible to write down for me those which she has just been repeating.

Lady Sensible. That I will, my dear, and send them you to-morrow morning.

Mrs. Affable. And you shall learn them for your first lesson. Farewel, children.



DIALOGUE XIX.

The SEVENTEENTH DAY.

Lady Witty.

MR S. Affable, Papa has lent me a book, where I read a pretty tale: shall I repeat it to these ladies?

Mrs. Affable. Do, my dear.

Lady Witty. There was a prince, called *Roland*, who was in love with a princess, *Angelica* by name. *Roland* was a man of worth; yet, for all that, *Angelica* could not endure him. He would go to war, and perform the finest actions in the world to please his mistress. When he made any prisoners, he would tell them; I set you at liberty, but on condition that you shall go to *Angelica* from me, and let her know, it was for her sake I gave you your liberty. When he took any diamonds, or other precious things from the enemy, he always sent them to this princess: but all this did not touch her heart, for she was very silly, and liked a handsome man, better than a man of honour, who had a great deal of courage; and because *Roland* was not

hand-

handsome, she would not marry him. One day, walking in a wood, she saw a man on the ground, run through and through with a sword; at first she thought him dead, but looking nearer, she found that he still breathed, and that he was as beautiful as the day. She desired some shepherds, near the place, to carry the young man into their hut; and, when he was brought thither, Angelica took care of him: it was not out of charity, but she was in love with this young man: when he was recovered, she went off with him, and Roland laid it so to heart, that he ran man; he went stark-naked about the fields, and all that saw him, pitied him, and said, it was a great misfortune for a man of worth to love a foolish woman. A fairy of high rank, took pity of Roland, and went to a cousin of her's, called Astolpho: she gave him a winged horse, and said to him; get on this horse, it will carry you to the kingdom of the moon, and there you will find Roland's senses, which you are to bring back. Astolpho got on this winged horse, and he carried him up to the moon: there he saw three old women spinning together; one, whose name was Clotho, held the thread; the second, who was called Lachesis, turned it on the spindle; and Atropos, the eldest, cut the thread. They said to Astolpho; We are three sisters, and are called the *Destinies*: we spin the life

life of mortals; when a man comes into the world, one of us takes the thread, another winds it, but when we cut it, he must die. Astolpho, who was very fond of living, said to the Destinies, Ladies, I am overjoyed that I have had the honour of paying my respects to you; I have heard of you, but you are much injured: the poets give out, that you are old, but they impose; I think you are still very handsome, and when I get back to the earth, I will take care to have those authors severely punished, who shall refuse to do you justice; for I intend to serve you with the greatest zeal. One may see plainly, that you come from court, said Clotho to Astolpho: you advance a falsehood with wonderful effrontery, and flatter with a good grace; but, poor lad, you lose your labour; we know that we are old, and very old; we are not like the ladies of your world, who are stupid enough not to see that men generally banter, when they praise them without measure. I see the meaning of your fine compliments; you would have my sister Atropos forget to cut the thread of your life, but that does not depend on her; Fate gives her scissars, and all the powers of heaven, earth, and hell cannot hinder her executing his decrees: when Fate orders it, you must die; don't make yourself uneasy about the time, and only live well

well enough not to fear death. Farewel, go about your commission; keep the road before you; you will find a large house, go in, and one of our servants will direct you where you must look for Roland's senses. Aftolpho, something ashamed that he was detected of flattery, took his leave of the Destinies, and found the house Clothio had described to him. The servant, who was keeper of the house, said to him; Sir, please to come with me into this room, and you will find what you are in quest of. Aftolpho went into a large room, furnished all round with shelves; on these were placed, in order, an infinite number of vials, with scrolls on them, as in an apothecary's shop; each of these vials, says the servant, contains some one's senses; now look for Lord Roland's, every vial has its label. But, friend, says Aftolpho to the servant, I am quite amazed at the vast number of vials; I could not think there were so many madmen in the world. What you see here is nothing, answered the keeper; here are only the senses of the madmen at the court of Charlemagne, your emperor; but make what haste you can to find what you want. Aftolpho began to read the tickets; one of the first was, *young Elisa's senses*. You are quite out of the way, said he to the keeper of this great house, Elisa is not mad; she's the ornament of

of

of Charlemagne's court ; and as I am particularly acquainted with her, I can assure you, she has a great deal of wit. And no sense, added the keeper ; where is the sense in sacrificing, without any concern, her youth, health, and reputation, to a thirst of diversions ? Elisa, always unsettled, brings on old age apace, and will die in the meridian of life ; she turns day into night, and night into day ; she is so afraid of being by herself, that she runs every where to avoid herself ; you see her in all places ; she is of all parties of pleasure, and all for fear of having a moment to reflect on her own behaviour ; this would shame her too much, and yet Elisa was endowed with extraordinary good sense ; her vial, you observe, is a great deal larger than most others. Allow me, said Astolpho, to take this vial along with Roland's. It would be to no purpose, answered the keeper ; I have made several trips down to your world to offer it to Elisa ; she has thanked me very genteely, but could not resolve to accept the vial : she loves pleasure, and to shine in all companies ; and she well knows, that if she had her right senses again, she must renounce this course of life, and break those fetters which hold her fast ; she is enamoured with her chains, and has desired me to keep the vial till she is forty years of age : she protests that then she will take

it off to the last drop ; but alas ! her taking it then will but serve to make her despair. When she comes to ail, and to be slighted, what great credit will she have in giving over pleasures that are on the point of leaving her ; and when her good sense, which at present would be a help to reform her, will then only add to her torture ? But let us go to other vials : Astolpho went on reading the tickets ; but how was he struck, coming to a vial, on which was written, *Astolpho's senses* ! Heyday, cried he, what, do they make me into a madman too ? You must know, said his guide to him, that the greatest madmen are not those, who run about the country, like Roland : all those are brain-sick, who submit to some unruly passion. Is not the rich miser a madman, who denies himself necessities, and draws upon himself the deserved scorn of persons of honour ; whose only motive is to hoard up sum after sum, and to leave his wealth to heirs, that will make a jest of his memory, while they are squandering what he gathered together with such pains ? Have we not another madman, in the person of this lord, so conceited with his noble birth, that he would sooner die than give place to his equal ? You yourself, Lord Astolpho, who run to war, and daily expose yourself to the danger of having your head, arms, or legs broke, for
the

the pure sake of being talked of; you, who are always ready to venture being run thro' the body by the first coxcomb that speaks ill of you; what are you but a madman? As to the last article, answered Astolpho, I own my madness; but the first is what I can by no means admit: a man of my rank is made for war; and good sense tells me, that I am to sacrifice my life for my king and country. Right, said his guide, but in hazarding your life, you never once thought of your prince and country, and there lies your madness; all your thoughts have been to get a name, to obtain a post, to rise above your acquaintance; and what's that but frenzy? take my advice, drink off every drop of your vial. I have wit enough left to follow your counsel, said Astolpho, and, opening the vial, immediately drank all off, and was very much ashamed, when, in his sober senses, he examined all his past follies. At length, he found Roland's bottle, and, having thanked his guide, returned to this earth. It was with much difficulty Roland was brought to take his vial; but, at length, it was done. He had no sooner taken his draught, but, looking all round, he was surprised to see himself naked, and asked how he came to be in this condition. He was told, it was by the grief he had for the loss of Angelica.

Angelica. Angelica ! answered Roland, quite astonished ; that coquette, who gave ear to every man who was wholly taken up with her beauty, whose chief delight was in being praised ; who accepted of presents from men, and who, forgetting she was born a princess, has married a young adventurer, merely because he was handsome : is it possible I should run mad for so despicable a creature ? Roland, after some reflection, added : well, 'tis a great happiness that I lost my senses, this madness is not so great, as that of loving Angelica, and much less dangerous ; for the greatest misfortune which can befall a man of honour, is to be married to a coquette. Every body was surprised to hear Roland speak in this sensible manner. Several persons under the like disorder, begged of Astolpho to take another journey in their behalf, for there was no greater satisfaction, than to be, at once, eased of a tyrannical passion : but the fairy was not always in humour to lend her steed, and, since Astolpho's days, no one has reached that blissful place ; and the greatest efforts are the only means to recover that good sense, which has been lost by meanly yielding to the tyranny of any passion.

Lady Sensible. Mrs. Affable, is not this Roland mentioned in history ?

Mrs.

Mrs. Affable. Yes, my dear, he was one of the governors of Britain, under Charlemagne, and probably a great warrior; for the romance writers, who usually preserve the true character of heroes, represent him as a man of extraordinary courage: but all that history says of him, is, that he died at Roncevaux, on his return from Spain, where his master gained great advantages over the Moors.

Lady Witty. Indeed, Mrs. Affable, I am sorry to hear that all that has been written of Roland is not true; for, though he was mad, he was one of my favourites.

Mrs. Affable. That is; you are taken with every thing that is out of the common road: but, in reality, that kind of reading is of little service; one may be amused a few moments with such books by way of relaxation, but we must not take up our whole time with them; the mind is brought to delight in what is false; then they run away with a great deal of time, and time, at your age especially, is very precious: and you may so much the better forbear such reading, as you meet in scripture and history with real and more interesting facts, than any to be found in tales and fabulous histories.

Lady Charlotte, Yet, Mrs. Affable, you tell us tales.

Mrs. Affable. True, my dear; but it is because you are, as yet, a little girl, and must be, now and then, diverted; but, as your reason improves, I shall tell you fewer tales, and more stories. Begin, and repeat that which you have learned.

Lady Charlotte. As all the nations, that inhabited the land of promise, were wicked, God had commanded the Israelites to destroy them in the wars, without sparing any; for God had condemned them all. They had already destroyed the cities of Jericho and Ai; but the kings of this country, instead of submitting to the Lord, assembled all together to destroy the Israelites, by making war against them. There was, among these nations, a people called the Gibeonites, who having observed the great things, which God had done for the Israelites, plainly saw, that it was in vain to think of resisting them, as the God of armies fought on their side; but, knowing that God had forbid the Israelites to make an alliance with any of the people of this country, they resolved to deceive them. In order to this, they sent ambassadors to them, with shoes full of holes, and loaves that had been baked several days, and were very hard; and the leather bottles, in which they put their wine, were much worn and patched.

These

These embassadors being come to the camp of the Israelites, said to Joshua; we live a very great way off, and our people, having heard of the wonders God has wrought to bring you out of Egypt, have sent us to make an alliance with you, that when you shall be masters of all this country, you may do us no hurt. We have been a long time on the road, our shoes are quite worn out, and the bread, which we brought with us, is as hard as biscuit. Joshua, and the chiefs of Israel, without consulting the Lord, to know what they should do, swore a peace with the Gibeonites. Some days after, they drew near to their towns to take them, and were very much surprised when the people said to them; you cannot hurt us, for ye have sworn an alliance with us in the name of the Lord. Tho' Joshua was very angry that he had been deceived, he would not act contrary to his oath, and said to the Gibeonites; Since we have sworn in the name of the Lord, not to kill you, you shall live among us; but because you have saved your lives by a lie, you shall be slaves, and shall work to furnish water and wood for the worship of the Lord. The Gibeonites said to Joshua; we agree to be your slaves, and will serve you in whatever you put us to. Thus

the Israelites, to keep their oath, forgave the Gibeonites.

Lady Mary. Poor creatures! I was just dying for fear of their being killed: but, Mrs. Affable, how comes it, that God pardoned them, and not the others?

Mrs. Affable. I might answer, that he may forgive whom he will; but I will tell you, my dear, what I think of the matter: God does nothing without reason; he permitted the Gibeonites to find means of saving their lives; I am inclined to believe, they were not so wicked as the other people, and that they intended to embrace the Jewish religion.

Lady Sensible. And I, Mrs. Affable, think they had already begun the work. They believed in the God of the Israelites, and they were thoroughly persuaded, that what he had appointed, could not fail of coming to pass. Now, to believe in God is the beginning of a conversion.

Mrs. Affable. I am of your mind, my dear; for God, who is infinitely just, punishes every one according to the degree of his wickedness. The Gibeonites began to believe in him, and to fear him; upon which he alters the sentence of death, which he had pronounced against them, dooms them to slavery, and thereby gives

gives them the means to know him, and to finish the work of their conversion. Come, Lady Mary, continue the history of the entrance into the land of promise.

Lady Mary. Five kings being assembled to punish the Gibeonites for submitting to the children of Israel, Joshua marched to help his allies, and a great battle was fought. The Lord appeared visibly in his cause, by sending a shower of stones, which killed more of the enemy than the sword of the Israelites. As there still remained a great many enemies to overcome, and night came on, Joshua spoke to the sun, and ordered it to stop where it was, till the Israelites had gained a complete victory. The sun obeyed Joshua, and the day lasted much longer than usual, and night did not come till the battle was quite over. Joshua gained a great many other victories; afterwards he divided the countries, which he had conquered, among the tribes of the children of Israel; he next put them in mind of the wonders which God had done for them, and asked them, whether they would serve that Almighty God, who had brought them out of Egypt, or the gods of the nations, whom they had lately destroyed. The people answered, with great shouts, that they would have no other God but the eternal

God; and Joshua, having taken their oath, died at the age of a hundred and ten years.

Mrs. Affable. It is your turn, Miss Molly.

Miss Molly. The children of Israel did not obey the Lord, for they contented themselves with exacting a tribute from several of the nations, who lived in the land of promise, and did not destroy them. Now, these people worshipped idols, and would not worship the true God: the Lord therefore said to the Israelites; because you have spared these people, contrary to my orders, hereafter you shall not be able to destroy them; they will bring you to worship their idols, and I will make use of them to punish you. What God had foretold, came to pass: the Israelites married the women of these nations, and worshipped their gods; and they were also, several times, slaves to these people. When they were reduced to extreme misery, they would lift up their hands to heaven, and cry for mercy. Then God had pity on them, and sent them judges to govern and deliver them from their enemies; but they soon relapsed into their crimes by the ill example of their neighbours. Once the Lord gave them a woman, called Deborah, to lead them, and she said to a man, whose name was Barak; take ten thousand men, and go and fight the enemies of the Lord. Barak refused going

going to the war against king Sisera, who had a formidable army, unless Deborah went with him. Deborah said, I will go along with thee, but another woman will have the honour of the victory. Indeed, God threw the army of Sisera into confusion by a panic fear, and he was one of the first to run away. In his flight he went into the tent of a woman, named Jael, who was descended from Moses's father-in-law; this woman killed him, and by his death the children of Israel were delivered.

Lady Witty. At first I used to think it very cruel to kill those people; but now I see, very well, why God condemned them; they were incorrigible, and would not forsake their idols, and that God foresaw they would use all their endeavours to make the Jews idolators.

Lady Sensible. And I thought, that, possibly, these people might leave their idols, to worship the true God, and I was concerned at their being put to death; but God well knew what he was doing: these people were hardened in wickedness, since, after knowing him, and hearing of the miracles wrought by him for the Israelites, they refused to sacrifice their false gods to the true God.

Mrs. Affable. Your reflections are very just; children: God is so very merciful, that he con-

demns only the incorrigible. When a very wicked young person is taken off, he knows, a hundred years longer would not bring on any amendment. Another reflection must be made, children; we must, without more ado, resolve to sacrifice to God the occasions of sin; otherwise it is next to a certainty, that we shall soon be guilty. One continually meets with persons, who say; I would willingly embrace a better course of life, I do all I can, yet, after all, I continue as bad as ever. A young lady, for instance, who is a good deal fond of the world and assemblies, who spends her whole time in amusements, without ever thinking of prayer, and of taking care of her family and children; even such a lady will say: I know I don't live like a Christian; I offend God by neglecting my duties; but 'tis impossible for me to mend; when I am determin'd to stay at home, I am invited out; my acquaintance come for me, I have not the power to resist. I tell this lady; Madam, go down into the country, take leave of these friends, who, as well as you, think only of diversions; make another set of acquaintance, among reasonable persons who love to be employed in useful things. Oh! but, answers this lady, if I was to spend a winter in the country, I should be tired of my life; I cannot think of giving

giving up the company of such a lady, she is so extremely entertaining : I reply, you are not sincere, when you say that you would fain mend; you are like the Israelites; you will not sacrifice the occasions of sin; you must sin. Another habitually flies into a passion, when she loses at play; she will likewise say, that she would gladly overcome this passion; but, I say, she cannot be in earnest, when she will not forbear gaming, which occasions this passion. To be good, you must absolutely avoid the occasion of being otherwise. Children, never forget this.

Lady Mary. Mrs. Affable, you told us some time ago, it was the earth that turned round, and not the sun; yet Joshua did not command the earth, but the sun to stand still: did not he know that the sun was fixed?

Mrs. Affable. Joshua might not know that the earth turned, and not the sun, as the learned of those days believed. Joshua, it is true, was divinely inspired, but it was in order to conduct the Israelites into the land of promise; to exhort them to remain faithful to the Lord, and not to teach them human sciences; but tho' God had revealed to Joshua, that the earth moved, I fancy he would, nevertheless, have bid the sun stand; for, had he commanded the earth to

stand, the Israelites would have thought him mad, as they were persuaded that the earth was immoveable: he must have made many long speeches, to bring them to some notion of his meaning; and God has left nature, and the discovery of its secrets, to our researches; he chiefly reveals what will make us good, not what will make us learned. We must now say a word of Geography. Lady Sensible, what kingdoms lie east of the British Islands?

Lady Sensible. Denmark, with Norway to the north; this last has Sweden to the east, and east of Sweden we find the great Russia or Muscovy. These are the five parts which are found in the north of Europe; I'll tell their names as they lie.

1. Great Britain. 2. Denmark. 3. Norway.
4. Sweden. and 5. Muscovy. I'll repeat some verses relating to the four last.

Norway and Denmark's fruitful land,
Once diff'rent princes did command:
Till Norway was, in Marg'ret's reign,
Brought in subjection to the Dane:
Then Sweden agreed her to obey,
But harsh was the Dane's haughty sway;
Gustavus broke his country's chains,
And to this day freed her from Danes.

Stock-

Stockholm's the chief town; here the court
Is admir'd, and a spacious port.

Waste Muscovy was scarcely known,

Till glorious Peter fill'd the throne;

Brought wealth with trade, and various arts,

Built Petersburg, seat of the Czars,

And now the Capital become

Of Russia, in fam'd Moscow's room.

Lady Witty. Pray, Mrs. Affable, who was
that Margaret?

Mrs. Affable. The story would be tedious to
our little gentry, besides, it is too hard for them;
but if you will come early next time, I will tell
it you.

Lady Mary. Indeed, Mrs. Affable, the story
won't tire me, though I am the least of all;
pray tell it now.

Mrs. Affable. Very willingly, children; but,
as I told you, it will probably tire you.

The Story of MARGARET.

A king of Denmark married his second daughter, named Margaret, to a prince of Norway. By this prince she had a son, and after the death of her husband and her father, she had interest enough to have her son declared king, in wrong of her elder sister, and became regent of the kingdom. Margaret was possessed of very great

talents, insomuch that she was called the *Semiramis* of the north. Her son died, and she had fixed her authority so well, that no one dared to refuse her the crown. Indeed she governed with such wisdom, that all her subjects were happy. The Swedes were not so easy; they would not allow any authority to their kings; their kings aimed to be absolute masters, which occasioned continual wars. They took a resolution of making themselves subject to Margaret, and came under her dominion on certain conditions, whereby their laws and liberties were to be secured. Margaret promised all they desired, but when she became queen of Sweden, she did not stand to her word, but laughed at the Swedes who put her in mind of her promises. The kings, who reigned after Margaret, used the Swedes still worse, and in such a manner, that they revolted. A king of Denmark, whose name was Christian, and who was very cruel, declared war against the Swedes, to bring them, by force of arms, to acknowledge him as their king; and as the Swedes had among them a young man, called Gustavus, who was very brave, Christian took him treacherously, and sent him off to Denmark. This wicked prince, having made himself master of Sweden, murdered all the men of quality, whom, for that purpose, he had

had invited to dinner, and among the slain was Gustavus's father. Young Gustavus, upon this news, made his escape to some mountains in Sweden; but as Christian had promised a great sum of money to those who should kill him, he was obliged to wear mean cloaths, and work by the day, that he might be concealed the better. But he was discovered by a woman, who took notice, that the collar of his shirt was worked; he then betook himself to a gentleman's house, a friend of his, as he thought. The gentleman desired he would stay at his house, whilst he went to get some troops together for him to make war against Christian. Gustavus consented, but when the gentleman was gone, his wife informed Gustavus, that he only went for soldiers to make a prisoner of him. This Lady sent him to a clergyman, a friend of her's; the parish-priest concealed Gustavus within a press in his church, and every night carried him victuals. He then engaged great numbers of peasants to take up arms with Gustavus against Christian. The peasants were very willing to do so, and, after many dangers and fatigues, Gustavus restored the freedom of the Swedes, who, in return, made him their king.

Miss Molly. I assure you, Mrs. Affable, this story has not tired me at all; and I understand it
very

very well: I shall remember it; as I repeat the verses, when Lady Sensible is so kind as to favour me with a copy of them.



DIALOGUE XX.

THE EIGHTEENTH DAY.

Lady Mary.

MRS. Affable, we have a good deal of time before us; shall we not have a tale to-day?

Mrs. Affable. You are mighty fond of tales; but since you learn your stories so well, I cannot deny you any thing. Here's one then, but it will be somewhat long.

Lady Charlotte. So much the better, Mrs. Affable.

Mrs. Affable. There was once a king, called Guinguet, who was miserably covetous. He would marry, but was indifferent as to a beautiful princess; all he desired was a great deal of money with her, and that she should be, if possible, more covetous than himself. He found one to his wishes; she had a son, who was named Tity, and the next year another, called Mirtillo. Tity

was far handsomer than his brother, but the king and queen could not endure him, for he would let all the children, who came to play with him, have a share of every thing that was given him. Mirtillo, on the other hand, chose rather to let sweetmeats or dainties spoil, than give any away, and locked up his play-things for fear they should be worn out ; if he held any thing in his hand, he griped it so fast, that it could not be forced from him, even when he was asleep. The king and queen doated on this child for resembling them. The princes grew up, and for fear Tity should spend his money, he was not allowed one single penny. Tity being once a hunting, one of his grooms, on horseback, passed close by an old woman, and threw her into the dirt ; the old woman cried out that her leg was broke, but the groom only laughed at her. Tity, who had a great share of goodness, reprimanded the groom, and, coming up to the old woman, with Sprightly, his favourite page, helped the old woman up, and each of them holding her by an arm, led her to the little cottage where she lived. The prince was in the utmost concern, that he had no money to give the woman. What signifies my being a prince, said he, when I am not at liberty to do any good ? the only pleasure in being great, is to be able and willing to relieve the distressed.

treffed. Sprightly observed these words of his master, and said to him : A crown is all I am worth ; here it is at your service. I will reward you, said Tity, when I am king ; I accept of your crown for this poor woman. When Tity returned to court, the queen reprimanded him for helping the poor woman up. Where would have been the harm had the old hag died ? said she to her son (for covetous people have no compassion) a fine thing indeed, for a prince to come down so low as to succour a beggarly wretch ! Madam, said Tity, I thought princes ever appeared greatest when they were employed in doing good. Go, said the queen, you are very silly, with all this fine way of thinking. The next day, Tity went again a hunting ; but his design was to see how this woman did : he found her quite well ; she thanked him for his kindness. But I have still a favour to beg of you, added she ; I have some very good nuts and medlars, I beg you will do me the favour to eat some. The prince would not refuse the old woman, for fear she should think herself slighted ; he tasted the nuts and medlars, and found them excellent. Since you like them so well, said the old woman, please to oblige me with taking the rest with you for your dessert. Whilst the old woman was talking, a hen she had cackled, and she

the begg'd so earnestly of the prince, to take the new-laid egg also, that to please her, he accepted of it; but at the same time, he gave the old woman four guineas, which Sprightly had given him, and which he had borrowed of his father, a gentleman who lived in the country. When the prince returned to the palace, he ordered the good old woman's nuts, medlars, and egg to be brought for his supper; but how surprised was he, when, breaking the egg, he found a large diamond; the medlars and nuts were alike full of diamonds. This was immediately told the queen; she hastened to Tity's apartment, and was so overjoyed at the sight of the diamonds, that she embraced him; and this was the first time that she called him her dear son. Will you give me those diamonds, said she to her son? Whatever I have is at your service, answered the prince. That's my good boy, said the queen, you shall be rewarded. Away she carried this treasure, and sent the prince four guineas very carefully wrapped up in a very small bit of paper. They that saw the present was for making a jest of the queen, who was not ashamed of sending four guineas for diamonds worth above five hundred thousand; but the prince ordered them to quit the room, telling them withal, that they were extremely bold to be
fo.

so short of the respect due to his mother. Mean while, the queen said to Guinguet; Probably this old woman, who was helped by Tity, is a rich fairy; let us go and see her to-morrow, but instead of Tity, we will take his brother with us; I would not have her too much in the interest of that oaf, who had not the wit to keep his diamonds. At the same time orders were given to clean the coaches, and to hire horses, for she had sold the king's to save the charges of their keeping. Two of these coaches were filled with doctors, surgeons, and apothecaries; the royal family went in another. When they came to the old woman's hut, the queen said she came to ask pardon for the heedlessnes of Tity's groom. My son, says she to the good woman, has not sense enough to chuse good servants, but I will make him turn away that rude fellow. She then told the old woman, she had brought the most skilful men of the kingdom to cure her foot. The good woman answered, that her foot was quite well, and that she was obliged to her for her great goodness, in visiting so poor a woman. Oh! but, said the queen, we know you are a rich fairy, by the considerable present of diamonds you made to prince Tity. Believe me, madam, said the old woman, I only gave the prince an egg, and some medlars and nuts, and I have
some

some left at your majesty's service. I willingly accept of them, said the queen, who was in a rapture with the hopes she had of being rich in diamonds. She received the present, embraced the old woman, and invited her to come and see her; and all the courtiers, after the example of the king and queen, gave the good woman the greatest commendations. The queen asked her how old she might be? I am sixty, she answered. You don't seem to be forty, said the queen, and as you are very agreeable, you may still think of marrying. At this part of the conversation, prince Mirtillo, who was very ill bred, burst out a laughing, full in the old woman's face, and said, it would be a pleasure for him to dance at her wedding; but the old woman pretended to take no notice of his laughing at her. The whole court went, and the queen was no sooner got to the palace, but she ordered the egg to be boiled, opened the medlars, and broke the nuts; but, instead of a diamond in the egg, there was only a little chicken, and the nuts and medlars proved full of maggots. Here she broke out into a furious passion. This old creature is a witch, said she, that designed to make a jest of me; she shall die. The judges were summoned to try the old woman, but Sprightly, who had heard the whole matter, posted

posted away to her cottage, and advised her to make her escape. So, Mr. Page to old women, good-morrow, says she; (that was a nick name given him ever since he had helped her out of the dirt.) Ah, mother, said Sprightly, make haste, and get to my father's; he is a very worthy man; he will harbour you with all his heart; but if you stay here, soldiers will be sent to seize you, and put you to death. I am much obliged to you, said the old woman, but I am in no fear of the queen's malice. At the same time, laying aside the figure of an old woman, she appeared in her own form to Sprightly, who was dazzled with her beauty. Sprightly was for throwing himself at her feet; but she prevented him, and said; I forbid you telling the prince, or any person in the world, what you have seen; I will reward your goodness; ask me a gift. Madam, said Sprightly, I have a great love for the prince, my master, and I heartily wish to be serviceable to him; what I request is, that I may be invisible, when I please, and know what courtiers truly love my prince. I grant you that gift, answered the fairy, but I must also clear Fity's debts; did he not borrow four guineas of your father? he has paid him, replied Sprightly; he knows it is scandalous in princes not to pay their debts; and he paid into my hands the four guineas.

guineas which the queen sent him. That I know, said the fairy, but I likewise know, that the prince was extremely troubled for not having it in his power to return more; he is sensible, that a prince should reward nobly; this is the debt I intend to pay. This purse is full of gold, take it to your father; he will always find the same sum, if what he takes out is only intended to do good. Here the fairy disappeared, and Sprightly carried the purse to his father, and begged of him to keep this secret. Mean while, the judges, whom the queen had assembled to condemn the old woman, were much perplexed, and made the following remonstrance to this prince's. How would you have us condemn this good woman? she has not imposed upon your majesty; she told you, I am but poor, and have no diamonds. The queen fell into a violent passion, and said; if you do not condemn this wretch, that has imposed upon me, and made me spend a great deal of money to no purpose, to hire horses, and pay physicians, you shall have just reason to repent it. The judges thought to themselves, the queen is a very mischievous woman; if we disobey, she will certainly be the death of us; it is better the old woman should die than we; upon which the judges condemned the old woman to be burnt for a witch. There was

was only one that said, he would rather be burnt himself, than condemn an innocent person. Some days after, the queen found false witnesses, who deposed, that this judge had spoken ill of her; his place was taken from him, and he was, with his wife and children, on the point of being reduced to beg; but Sprightly took a large sum out of his father's purse, and gave it to the judge, and advised him to go into another country. In the mean time, Sprightly was every where, after he had received the power of being invisable at will: he discovered a great many secrets, but, being a youth of great worth, he never reported the least thing of consequence to other's, unless his master's service required it. As he was often in the king's closet, he heard the queen saying, in conversation with the king: what a sad misfortune it is, that Tity is our eldest? here we are hoarding up treasures for him to lavish, as soon as he comes to the crown; whereas Mirtillo, who is a good husband, instead of fingering these treasures, would add to the store? Is there no way to disinherit him? We must consider of it, said the king, and if we can't bring it to bear, we must bury our treasures, that he may not squander them away. Sprightly also harkened privately to the courtiers, who, to be in favour with the king and queen,

queen, spoke ill of Tity, and praised Mirtillo; and, after they had left the king, waited on the prince, and told him, they had taken his part in the presence of the king and queen; but the prince, who, by means of Sprightly, was informed of the truth, laughed at them in his sleeve, and despised them. Four noblemen, of great honour, took Tity's part, without boasting on that account; they, on the contrary, always advised him to love the king and queen, and to be very dutiful to them.

There was a neighbouring king, who sent ambassadors to Guinguet, on an affair of importance. The queen, according to her good custom, would not have Tity appear before the ambassadors: she bid him go to a fine seat that belonged to the king: the ambassadors, added she, to be sure will be for seeing the place, and you must do the honours of the house. After Tity set out, the queen went about the most saving ways for receiving the ambassadors; she took an old velvet petticoat, and gave it to the tailors to make two back parts of a suit of cloaths for Guinguet and Mirtillo, and the fore parts were made of new velvet; the queen imagined, that as the king and prince were to be seated, the back part of their cloaths would not be seen. To set them out with great magnificence,

cence, the diamonds found in the medlars were used for buttons to the king's suit, and the diamond found in the egg she fastened to his hat ; the small ones, that came out of the nuts, served for buttons to Mirtillo's cloaths, and to adorn a stomacher, and make a necklace with sleeve-knotts for the queen. They truly shewed away with this dazzling appearance of so many diamonds. Guinguet and his consort placed themselves on their throne, and Mirtillo was seated at their feet. The ambassadors were scarce come into the presence-chamber when the diamonds disappeared, and nothing remained but medlars, nuts, and an egg. The ambassadors concluded, that Guinguet had put on this ridiculous dress to affront their master ; they withdrew in a great passion, and said, their master would make them understand, that he was not a king of *Medlars*. All endeavours to bring them back were to no purpose ; they turned the deaf ear to all that was said, and returned to their court. Guinguet and the queen were both extremely ashamed, and angry. Tity has put this trick upon us, she said to the king, as soon as they were by themselves : we must disinherit him, and leave our crown to Mirtillo : with all my heart, said the king. At that instant they heard a voice, and these words, *If you*

dare be so wicked, I will break every bone in your bodies, one after the other. They were horribly frightened with hearing this; they did not know, that Sprightly was in the closet, and had overheard their discourse. They durst not do any harm to Tity, but the old woman was looked for all the country over, and their not being able to find her drove them almost mad. In the mean time, Violent, the king who had sent ambassadors to Guinguet, was persuaded, that an affront was really intended; he took a resolution to be revenged, by making war against Guinguet. This was a cause of great concern to him; he had no courage, and was afraid of his life, but the queen comforted him: Give yourself no trouble, said she; we will put Tity at the head of our army, by way of a pretence to do him great honour: he is a hare-brain'd blockhead, and will soon get himself dispatch'd; and we shall have the satisfaction of leaving the crown to Mirtillo. An excellent contrivance, said the king! he sends for Tity out of the country, appoints him generalissimo of his troops; and, to expose him to more occasions of danger, he gave him full power as to war or peace. This tale, my dears, is far from an end; I must keep it for the next meeting, as we shall not have time for our stories.

Lady Mary. Indeed, Mrs. Affable, I shall not sleep till then; do, pray, make an end of it to-day.

Mrs. Affable. My little dear, we must learn to deny ourselves a pleasure, when we are about a duty. If you must have it so, I will make an end of the tale; but then we shall omit more necessary things, and that would not be the way to be good. We must never accustom ourselves to humour our fancies: let me advise you to this little self-denial, or I shall think, that you will never have the courage to sacrifice pleasure to duty.

Lady Mary. Well, let us repeat our stories; but, I assure you, it is something against my will.

Mrs. Affable. We often find a repugnance to do our duty; and yet the happiness of our whole life depends upon being used to get the better of ourselves in these small matters: when you grow up, my little friend, if you don't use yourself to bear a little constraint, now and then, you will never do any thing to the purpose. You will be for walking, when you should stay at home; for reading when it is proper to walk out, and you will be ever out of the way: a rule is to be laid down; when that is fixed, never depart from it out of whim or fancy, but only for
some

some just cause. But let us have lady Charlotte's story.

Lady Charlotte. The children of Israel having fallen again to worship idols, God permitted the Midianites to molest them: these people would come in harvest-time, spoil all the corn and fruits, and carried off their flocks. The people saw their fault, and asked pardon of the Lord. God, moved with their repentance, sent his angel to a man, whose name was Gideon, and the angel said to him: Most brave and valiant man, the Lord is with thee. Alas, Lord, answered Gideon! what is become of all the wonders which God wrought for our fathers? he has now forsaken us. Because you forsook him first, said the angel; but he has heard your cries: go against Midian, and you shall overcome him. Gideon said to the angel; how shall I deliver my brethren? I am the poorest among the Israelites, and the least in my father's house. The angel answered, Because the Lord is with thee, thou shalt overcome the Midianites, as if they were but one man. Be not offended at your servant, said Gideon, but give me a proof, that it is God's will I should undertake this war: then God wrought several miracles to shew Gideon, that it was his will he should fight against Midian: afterwards the Eternal appeared to him, and or-

dered him to destroy the altar of Baal that belonged to his father. Gideon obeyed, and the people were for putting him to death; but Gideon's father said to them: Do not take the part of Baal; if he is God, let him revenge his own cause. In the mean time, the Midianites, the Amalekites, and the people of the east, brought together an innumerable army against Israel. Gideon sounded the trumpet, and assembled a great army of Israelites; but God said to Gideon, you have too great an army; were you to beat the enemy with these troops, the people would say, we have gained this victory, the hand of the Lord did not destroy the enemy. Give public notice, that all, who are afraid, are at liberty to return home. Gideon did so, and of thirty-two thousand, only ten thousand remained. The Lord said to Gideon, you have still too many men; march to the river. When the ten thousand came to the river, as they were very thirsty, they were for drinking; only three hundred of them took up a little water in their hands to cool and moisten their mouths, but all the others kneeled down to drink at their ease, and quench their thirst. Then God said to Gideon, take the three hundred that took up water in their hands; they are good soldiers, they can bear thirst, and with them will I defeat this

this large army. Then God ordered Gideon to go into the enemy's camp, attended only with one man; when he came thither, he heard one soldier say to another, I dreamt last night, that a cake came rolling into our camp, and overturned the tents; his companion answered, the meaning of the dream is, that Gideon's sword, represented by the cake, will destroy our whole army. Gideon hearing this prostrated himself to thank the Lord, and returned to his camp, full of confidence. Then said he to his three hundred soldiers: I shall divide you into three companies; each of you take a trumpet in one hand, and in the other an empty pitcher, with a torch in it; and as you see me do, do you likewise. When they came to the enemy's camp, they all blew their trumpets, and broke their pitchers, and cried out, *The sword of the Lord, and of Gideon*. At these words the enemies fled, and, turning their swords against themselves, killed one another.

Mrs. Affable. Go on, Miss Molly.

Miss Molly. Then Gideon sent orders to all the Israelites to pursue the enemy, and they killed an hundred and twenty thousand; but Gideon's three hundred men being tired, and still following the enemy, Gideon desired some of the people in the way to give them a little bread,

which they brutishly refused, and for which Gideon, after a complete victory, punished the chief men among them. Gideon asked, as a recompence, all the gold rings which had been taken from the enemy, of which he received many, and ordered them to be melted for the making of an *Ephod*, a vestment like that which God had ordered for the high-priests, and he placed it in his city; but, in process of time, it became an occasion of sin to the people, who worshipped the *Ephod*. Gideon was very old when he died, and left seventy legitimate sons, and one natural son. After Gideon's victory over the Midianites, the people had said to him; be thou our king, and thy sons after thee; but Gideon gave them this answer, God must be your king. The Israelites obeyed the sons of Gideon after his death, but they soon forgot their obligations to him, and listened to the pernicious discourses of his natural son, Abimelech, and acknowledged him for their ruler. This wicked man put all his brothers to death, except Jotham, the youngest, who had hid himself. He upbraided the people with their ingratitude, and told them, that Abimelech would do them a great deal of hurt. It happened as he foretold: Abimelech slaughtered a great number of persons, and, as he was setting fire to a tower, to burn it

and

and those who were refuged there, a woman threw a piece of a millstone on his head, by which he was mortally wounded. Abimelech ordered his armour-bearer to run him through with his sword, that it might not be said he died by the hand of a woman.

Mrs. Affable. Observe, children, the providence of God in punishing crimes. The Israelites were ungrateful to Gideon's children; he employs Abimelech to punish their ingratitude, and afterwards punishes Abimelech himself. Go on, lady Mary.

Lady Mary. Another time the children of Israel forsook the Lord again to worship false gods, and he gave them up to the Ammonites and Philistines. They then cried out to God for help, but he said to them; go ask help of the gods whom you have adored. At length, however, God took pity of them, and inspired them to chuse Jephthah for their chief. This Jephthah was a natural son, and his father's lawful sons had thrust him out of doors; yet he forgave them, and put himself at the head of them to fight the enemy. Before the battle, he said aloud; Lord, if you grant me a victory over the enemy, I promise to sacrifice the first person I shall meet on my return into the city. He gained the victory, and his daughter, hearing the good news, came

out to meet him, at the head of her companions, playing on musical instruments. When Jephthah saw his only daughter, he turned his head aside, and rent his garment; she was his only daughter, and as she was very dutiful, he loved her entirely. She was greatly surprised at her father's grief on a day of rejoicing; but when he told her, that he grieved for her, on account of his vow, which obliged him to sacrifice her to the Lord, she answered; let not that trouble you, I am willing to die, since you have made this promise to God. She begged two months to mourn with her companions, her dying unmarried, and without issue; for in those days, it was a disgrace to have no children: and at the end of two months, she came back to her father, who sacrificed her to the Lord.

Lady Witty. But Mrs. Affable, would it have been a sin in Jephthah, if he had not sacrificed his poor daughter? Can God, who is so good, be pleased with such sacrifices?

Mrs. Affable. No, my dear, God abhors the shedding of human blood; Jephthah's vow was imprudent, and the execution of it unjust. The Israelites, who had intercourse with the people they had spared, contrary to God's command, adopted their bad customs. Now, the people of Tyre and Sidon used to sacrifice men to a god they

they called Saturn. Jephthah, who was very young when he was driven from his father's house, was not very knowing of the law of God; upon which he imagined he did wonders, by offering to God such a sacrifice as the Tyrians offered to Saturn. The intention was good, and the act itself bad; but I admire the courage of his daughter, who without murmur, submits to her father's will, particularly at this time, when he was become a great man, and she upon the point of being honoured as the daughter of the deliverer of the nation.

Lady Charlotte. But, Mrs. Affable, why was it a disgrace to die without children?

Mrs. Affable. To give you my thoughts on this, children, I must remind you of what God said to the serpent, before he banished Adam and Eve out of paradise; *Thou hast overcome the woman, and the woman shall bruise thy head.* This serpent was the devil, and God meant, that, one day, his Son, who, like him, is true God, would become man, and be born of a woman; whereby I am inclined to think, that all the Jewish women hoped for the honour of the Messiah being born in their families, and desired, on this account, to have children.

Lady Mary. Mrs. Affable, give me leave to ask you a question, which has taken up my
D 5 thoughts

thoughts this hour. In the tale of prince Tity, you told us, that the queen, instead of a diamond, found a chicken in the egg the fairy had given her; how could a chicken come into that egg?

Mrs. Affable. My dear, there is a chicken in all hen eggs: I'll ring for an egg, and show you the chicken. Do you see that little white thing which sticks to the yolk? within that is a chicken.

Miss Molly. That's very surprising, Mrs. Affable. Do all the chickens we eat come from such a small white thing?

Mrs. Affable. Yes, my dear, this is a beginning of a chicken. When a hen is about a brood of chickens, she sits on her eggs three weeks, and by keeping them warm, that small white thing is gradually formed, and grows into a chicken, who feeds at first on the white, and then on the yolk of the egg; and, having got sufficient strength, he breaks the shell with his little bill, and comes out.

Lady Witty. I have seen that in the country, and often wondered at the hen's patience; the poor creature would not stir; it grew as lean as a rake; they were obliged to bring her meat, or else, I believe, she would have starved.

Mrs. Affable. Admire providence, which has given the hen so great an affection for her fa-

milly, though yet uncome. When the chickens are out of the shell, how anxious is she for their safety? A hen is naturally very timorous, and fears every thing, but when the chickens are attacked, she is as bold as a lion, will attack any dog, and fly at a man. *Lady Charlotte.* I saw a hen that had been sitting upon duck eggs, and when the ducklings grew bigger, away they ran into the water; and the poor hen, who could not follow them, was like a mad thing.

Mrs. Affable. Another wonderful disposition of providence! You see how careful the hen is of little chickens, whilst they stand in need of her; but when they are grown up, and can do without her, she leaves them, and becomes a perfect stranger to them. How comes it, that this fondness, which astonishes us, ceases at once in all irrational creatures? Because it is no longer necessary to the preservation of the kind, and was not to be continued longer than it was useful. Thus God, at first, provided for them as long as he judged proper; and to this providence succeeded other providential means for their preservation. Every thing in nature is calculated for a particular end, and is disposed in proper order; and though all men should lay their heads together, they could not devise any thing

more perfect. Nature is full of miracles; we see them; we stand in the midst of them; but they are unheeded by us, and unobserved. For instance, would you believe, children, that, in the whole universe, no two things resemble each other.

Lady Sensible. Why, Mrs. Affable, in that tree, now, are not there two leaves alike?

Mrs. Affable. No, my dear, nor in all the world besides: a great philosopher advanced this one day, as he was walking with a princess in a park. He was laughed at by the lords and ladies who waited on the princess, and spent the whole day in trying to match leaves, but could never find two alike. But, children, there is another thing, which you don't think of: in every face, you see a nose, two eyes, a mouth, a chin, eye-brows, cheeks, and yet these parts, shaped so nearly alike, are so different, that no two men can be found perfectly resembling one the other. What workman could shew such variety in his work.

Lady Witty. Indeed, Mrs. Affable, you may well say, that we are surrounded with miracles, and do not think of them; but are the minds of men as different as their faces?

Mrs. Affable. Yes, my dear: the author of all these things could make numberless others, and
all

all alike; but it is time for us to part, children. Reflect sometimes on these things; they will furnish you with motives to admire the wisdom and goodness of the Creator.



DIALOGUE XXI.

THE NINETEENTH DAY.

Lady Mary.

MR S. Affable, you promised us to continue the tale of prince Tity.

Mrs. Affable. Yes, children; we left off, I think, where the king gave him the command of the army, that he might be lost in the enterprize.

When Tity reached the frontiers of his father's kingdom, he took the resolution to stop there, and wait for the enemy; and employed the time in building a fort in a narrow pass that lay in their way. One day as he was taken up with overlooking the soldiers at work, he was very dry, and observing a house on a neighbouring hill, he went up, and desired something to drink. The master of the house, his name was *Abon*, gave him what he wanted; but as the prince was going, he observed a young woman coming

coming into the house, so beautiful, that he was quite surpris'd; this was Biby, Abor's daughter; and the prince, charmed with her beauty, came frequently to the house, under many pretexts. He often discoursed with Biby, and finding that she was very discreet, and had a great share of wit, he would say to himself! Were I my own master, I would marry Biby; what though she is not born a princess, she has so many virtues, that she deserves to be a queen. He grew daily more and more in love, and, at length, resolv'd to write to her. Biby knew that a young woman, who values her character, is not to receive letters from men; she carried the prince's letter to her father, without breaking the seal. Abor finding the prince in love with his daughter, put the question to Biby, whether she loved Tity. Biby, who had never told a lie in all her life, said to her father, that the prince seem'd so good, that she could not forbear loving him; but, added she, I know he cannot marry me, who am only a shepherdess; and I beg you will send me to my aunt, who lives a great way off. Her father sent her off the same day, and the prince was so concerned for having lost her, that he fell sick. Abor said to him; I am very sorry to give you any displeasure; but since you love my daughter, you would not make

make her unhappy; you know, that the dirt in the street is not more despised, than a girl who admits of visits from a lover who has no honourable designs. Harkye, Abor, said the prince, I had rather die than be wanting in respect to my father, by marrying without his consent; but only promise, that you will keep your daughter for me, and I promise you to marry her as soon as I am king; and, till then, I am willing never to see her. Here the fairy appeared in the room, to the great surprise of the prince, who had never seen her in this form. I am the old woman you relieved, said she to the prince, and you are a person of so much worth, and Biby is so virtuous, that I take you both under my protection: in two years time you shall marry her, but, in the meantime, you will meet with many cross accidents; however, I engage my word, to come and see you once a month, and bring Biby with me. The prince was transported with this promise, and resolved to get a great name by warlike exploits, the better to please Biby. King Violent came, and gave him battle; Tity not only gained the day, but also took Violent prisoner. They advised Tity to strip him of his kingdom: No, said he; for subjects always prefer their own king to a stranger; they would revolt, and restore him to his crown, and Violent would

would never forget his having been a prisoner; there would be a continual war, to make two nations unhappy: on the contrary, I will give Violent his liberty without any ransom; I know him to be generous; he will be our friend, and his friendship will be a greater advantage to us than his kingdom, to which we have no right, and I shall thereby avoid a war, which would cost thousands of lives. It happened as Tity said; Violent was so charmed with his generosity, that he entered into a perpetual alliance with king Guinguet and his son.

However, Guinguet was very angry when he heard his son had released Violent without paying large sums of money. It was in vain for the prince to plead, that the king in person had given him a commission to act as he should think proper; he could not forgive him. Tity, who both respected and loved his father, was so concerned at his displeasure, that he was taken ill. One day, being alone, and in bed, never thinking of the first day of the month, two pretty canary birds flew in at the window: he was most agreeably surpris'd, when the two birds, re-assuming their natural forms, appeared to be the fairy and Biby. He was going to thank the kind fairy, when the queen came into the room, with a huge cat in her arms, which she valued extremely

extremely for catching the mice that used to eat her victuals, and which cost nothing keeping. The queen, seeing the canary birds, began to storm, that they were left to run about, and damage the furniture. The prince said, he would immediately have them put in a cage; but her answer was, that they should be taken immediately, it was what she liked, and they should be dressed for her dinner. The prince, in an agony, begged, to no purpose, they might be spared. The courtiers and servants strove to catch the canaries, and gave no attention to Tity. A footman, with a broom, brought poor Biby to the ground; here the prince started from his bed to rescue her, but he would have been too late, for the cat sprung out of the queen's arms, and was just going to seize her, when the fairy appearing, on a sudden, in the shape of a large dog, fell upon the cat, and dispatched it; then she and Biby, under the figure of two little mice, made their escape through a hole in a corner of the room. The prince fainted away at the danger his dear Biby was in, but this was no concern to the queen; the death of the cat took up all her thoughts, for which she moaned with horrible outcries: she told the king, that if he did not revenge the death of that poor dear creature, she would put an end to her days; that

Tity,

Tity, to vex her, dealt with forcerers; and that she should never enjoy a moment's rest, till he was disinherited, and the crown settled on his brother. The king consented, and promised that the prince should be taken into custody the next day, and brought to his trial. The faithful *Sprightly*, who was not asleep at this juncture, had conveyed himself into the king's closet, and went, upon the spot, to give the prince notice. His fear had quite removed the fever; he was getting ready to escape on horseback, when the fairy appeared to him, and said; I can bear no longer with your mother's malice, and your father's weakness; I will give you a good army; you shall take them in their palace, and confine them with their darling *Mirtillo*: the throne shall be yours, and you shall immediately marry *Biby*. Madam, said the prince to the fairy, you know I love *Biby* beyond life, yet the desire of marrying her shall never make me forget what I owe to my father and mother; I had rather die this moment than take up arms against them. Let me embrace you, said the fairy; I was for trying your virtue, and had you complied with my proposal, I should have forsaken you, but as you have nobly declined this offer, I will be a never-failing friend to you, of which take this proof. Put on the figure of an old man,

man, and as you will not be known under that appearance, travel over the kingdom, and get acquainted, by yourself, with all the wrongs done to your distressed subjects, that, when you are king, you may redress them. Sprightly, who must stay at court, will inform you of all that passes in your absence. The prince obeyed the fairy, and saw things which made him shudder. Justice was sold, the governors fleeced the people, the great trampled on the little ones, and all this was done in the king's name. At the end of two years, Sprightly sent him an account of his father's decease, and that the queen had endeavoured to get his brother crowned, but that the four lords, those persons of honour, had opposed it, on his acquainting them, that he was still in being, and the queen had fled, with Mirtillo, to a province, where she had raised a rebellion. Tity, who had now reassumed his proper figure, went to his capital, where he was received, and acknowledged as their king: after which he wrote a very respectful letter to the queen, requesting her not to cause any revolt, and at the same time offering a very handsome settlement for her and her son Mirtillo. The queen, relying on her great army, wrote back, that she must have the crown, and she would come, and take it off his head. This letter could

could not bring Tity to depart from the respect due to the queen; but this wicked woman, upon advice that king Violent was coming with a numerous army to assist his friend Tity, thought it best to accept her son's proposals. Thus the prince saw himself in the quiet possession of his kingdom, and married his dear Biby, to the universal satisfaction of his subjects, who were pleased to have such a beautiful queen.

Lady Wity. And did not Tity redress all the wrongs which he had seen done to his subjects?

Mrs. Affable. That, children, shall be for the next time, when I come to speak of his life when he was king; but now it would be too long.

Lady Mary. And shall we know what became of Sprightly; I love him, he was a good lad.

Mrs. Affable. Yes, my dear; but now repeat your story.

Lady Mary. After a succession of several other judges, the children of Israel returned to idolatry, and God permitted the Philistines to afflict them: when they had suffered a great deal, they asked forgiveness of God, who, moved with their tears, resolved to send them a deliverer. To effect this, the angel of the Lord appeared to a woman who was barren, and said to her: I declare

clare to thee, that thou shalt have a son, who shall deliver Israel, and be consecrated to the Lord to destroy the Philistines; wherefore thou shalt drink no wine, nor any strong liquor, till he be born. This child shall be a Nazarite, that is, *separated to the Lord*; he shall drink no strong liquor, nor even cut off his hair. The woman told her husband, that she had seen a great man, who had, in the name of God, promised her a child; she did not know it was an angel. Her husband would have been glad to have seen this man; and the angel appearing a second time to the woman, she begged of him to stay a moment, while she went and called her husband. The husband asked the angel his name, and invited him to do them the honour of eating a kid with them; the angel answered, my name is *Wonderful*, and if you should dress a kid for me, I should not eat of it, you ought rather to sacrifice it to the Lord. The man obeyed the angel, and when the flame of the burnt-offering began to rise towards heaven, the angel of the Lord ascended wrapt up in the flame. Then the man said to his wife; we shall surely die, for we have seen the face of God; but she answered; if the Lord would have killed us, he would not have accepted our burnt-offering. Some time

time after, this woman had a son, whom she named Samson.

Mrs. Affable. Go on, Miss Molly.

Miss Molly. When Samson grew up, he fell in love with a daughter of the Philistines, and asked his father leave to marry her; but his father said; are there not young women enow in Israel? why must you marry a stranger? Samson answered; I love this young woman; and as it was the will of God, that he should marry her, his father consented. One day, when Samson went to see this woman, he met a young lion, and laying hold of it with his hands, he tore it to pieces, for he had a prodigious strength. Some days after, as he was looking at the carcass of the lion, he saw a swarm of bees and honey in the lion's mouth: he took of the honey, and carried it to his father and mother, but did not tell them where he found it. Some time after, he was married, and made a feast for the young Philistines, which lasted seven days. On the first day, he said to them; I will give you a riddle, and seven days to find it out: if you guess it, I will give you thirty *change of garments*, and if you do not guess it, you shall give me thirty. This is my riddle; *Out of the eater came forth meat, and from the strong sweetness.* Not one of the young people, at the wedding, could make any

any thing of the riddle ; how should they guess, that Samson had found honey in the lion's mouth ? Upon this, they went to Samson's wife, and said to her ; unless you get the meaning of this riddle out of your husband, we will burn both you and your father alive in your house. On the seventh day she came to her husband, and said ; you do not love me, I am sure, or you would have told me the meaning of the riddle, which you have proposed to be unriddled. Samson made answer, I have not so much as told my father and mother of it ; however, I will explain it to you ; she immediately went her way to the young men, and told them the riddle, and, in the evening, they said to Samson ; *What is sweeter than honey, and stronger than a lion ?* Samson saw that his wife had been imposed upon ; and, to be revenged, he killed thirty Philistines, and gave their garments to those who had explained the riddle. He retired to his house ; but, some days after, went to see his wife, whom he still loved, though she had betrayed him ; but her father said, I thought you had quite forsaken your wife, and I have given her to another man. Here's two great injuries done to me by the Philistines, said Samson ; after seducing my wife, they have taken her away from me ; for which I declare war to them

as long as I live. Samson resolved to be revenged, took three hundred foxes, and tied them tail by tail, with a lighted torch between their tails; he drove them before him, and set fire to the vine-yards, olive-yards, and corn-fields of the Philistines. The Philistines, hearing that Samson had done this to take revenge for the loss of his wife, burnt her, and all her family, in her house. After this, the Philistines took arms, and Samson defeated them: then the Philistines came down to the Israelites of the tribe of Judah, and said; we are come to take Samson; deliver him into our hands, or we shall cut you off root and branch. Three thousand of this tribe going to Samson, said to him: Dost thou not know that the Philistines are our masters? Why hast thou used them in this manner? Samson answered: I did not begin the quarrel; they injured me, and surely I may take my revenge: however, I see you are for delivering me up to them; I consent, and you may even bind me as hard as you will. When the Philistines saw their enemy bound with good new cords, they shouted for joy; but the Spirit of the Lord coming on Samson, he broke the cords, as if they had been but a small thread; and, being without any weapon, he took up the jaw-bone of an ass, that lay on the ground,
and

and killed a thousand Philistines. After this exploit he grew very thirsty, and there being no water there, he cried out to the Lord ; It was in vain to deliver me from the hands of the Philistines, if I am to die with thirst. God heard Samson, and there sprung water enough, out of the jaw-bone he held in his hand, to quench the thirst of this brave man.

Mrs. Affable. Make an end of this story, Lady Charlotte.

Lady Charlotte. One day Samson was in the town of Gaza, and the Philistines placed guards on the walls, and shut the town gates ; Samson getting up at midnight to return home, found the gates shut ; but this gave him no concern, for, having still all his strength, he tore away the iron hinges, laid the gates on his shoulders, and carried them off to a neighbouring hill, whilst the Philistines stood quite amazed, and said ; this is a man we shall never be rid of. They understood, that Samson was in love with a young woman of their country ; and the chiefs of the Philistines went and promised her a large sum of money, if she could deliver Samson into their hands. This young woman, whose name was Dalilah, who was deceitful and covetous, resolved, for the bribe's sake, to betray her lover : upon this she said to Samson—

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son ; pray tell me, how you came to be so strong, and by what means your strength could be taken away. Samson plainly perceived she had a design to betray him ; he resolved, on his side, to put a jest upon her ; and he said to her, bind me with seven wet cords, and I shall lose all my strength. Dalilah procured seven wet cords, and, whilst Samson was asleep, bound him ; she had, besides, concealed some Philistines in her chamber, and, when Samson was bound, she awakened him, calling out ; here's the Philistines coming to take you. Samson awaking, broke the cords, and the Philistines ran away. He deceived Dalilah two other times, till she complained, and said ; I see you do not love me, for you always impose upon me ; she teized Samson from morning to night, which gave him a great deal of trouble. At last, wearied out with this woman's importunities, he owned the truth, and said ; I was consecrated to the Lord, as a Nazarite, before I came into the world ; on this account my hair has never been cut, and the instant it is shaven, I shall lose all my strength. Dalilah took advantage of this information, and, having made Samson sleep upon her knees, she sent for a man who shaved him : then she said, Samson, here are the Philistines. He imagined he could still dispatch them, as he used to do, but the Lord had

had forsaken him, and he was now no stronger than other men. The Philistines took him, and, having put out both his eyes, put him instead of a horse to turn a mill. Some time after, the Philistines kept a grand festival, in honour of their god Dagon; and as all the chiefs of the people, and persons of quality, were feasting in a large hall, Samson was ordered to be brought from the prison to make sport for them. When he was come, they said to him, make us sport, and divert us. The people, upon notice, that Samson was making sport for the Philistines, crowded to the hall to see him; those that could not get in, went upon the roof, others climbed up to the windows. Now Samson's head of hair was growing up again; and he said to his guide; lead me to the two main pillars that support the hall. The man did so; and when Samson came there he raised his heart to God; Lord, said he, assist me; I am willing to die on the spot, if I can only destroy the Philistines that are here. With that he took fast hold of the two pillars in his arms, and shaking them, brought the pillars down, and the hall, upon the Philistines, who were crushed under the ruins, to the number of three thousand; and thus Samson, at his death, slew more of them, than he had done in his life.

Lady Witty. Mrs. Affable, I can't conceive, why Samson did not cast off that treacherous Dalilah the first time he discovered her intention to betray him. How could he still love her, when he knew that she sought to destroy him? he certainly must have lost his senses.

Lady Sensible. He stood in great need of Astolpho, to take a journey to the moon in quest of his vial.

Mrs. Affable. That's very certain, Ladies; for, as I have made you observe, the passions affect the brain. We have a great instance of this in the person of Samson; and were we to know all that passes in the world, we should find, that there are still great numbers of deceitful Dalilah's, who meet with men as simple as Samson, that know their perfidiousness, and yet love them.

Lady Mary. Mrs. Affable, do bees make honey? I did not know that.

Mrs. Affable. Yes, my dear; bees make both wax and honey.

Lady Charlotte. Have they wax and honey within them?

Mrs. Affable. No, my dear; but they suck flowers, and with the juice they make honey and wax.

Miss Molly. How can that be, Mrs. Affable?
I have

I have sometimes taken a fancy to nibble at nose-gays that are given me. They are always bitter, and honey is so sweet.

Mrs. Affable. That is very right, my dear; the juice of the flowers is bitter; but the bee, in working it up, and mixing it with its own substance, gives the sweetness which you find in honey.

Lady Mary. I have often seen large yellow flies on flowers, but could never have suspected that they came there for honey.

Mrs. Affable. Nothing is more wonderful than the little kingdom of those flies, known by the name of bees; I say, kingdom, for in every house, that is, every hive, they have a queen, who does not work like the others, and who is supported without doing any thing. She alone is allowed to sit still; if others were to take upon them to be lazy, they would be killed without mercy. Each have their employment; some are to clean the hive, others watch the bees at work, and these set out early in the morning to range among the flowers, and very often make long journies to find some. When they have loaded themselves, they readily find the way to their own home, without going into other hives. Then they take that part of the juice of the flowers, which is proper for making wax; they shape this

into a kind of little basket, where they lay up the honey, which otherwise would not be kept so neatly.

Lady Mary. Pray, Mrs. Affable, who teaches the bees to do all this?

Mrs. Affable. He, who teaches birds to make their nests so neatly; who teaches the hen to sit a long time on the eggs, for a brood of chickens; who teaches cats, to feign themselves asleep, to catch mice. God has fully instructed all the creatures, that he has not endowed with reason, in what they are to do, and they never fail in it.

Miss Molly. Indeed, Mrs. Affable, I can hardly think, but that my little dog has reason; he understands me, as if he was one of us.

Lady Sensible. For my part, Mrs. Affable, I have always thought, that beasts had not reason, like men, yet I am not able to tell, where the difference lies between them and us; I should be obliged to you, if you would explain it to me.

Mrs. Affable. Perhaps that would require more learning than I am mistress of; however, I'll tell you what I think of it. Let us first consider what reason is. Come, Lady Witty, let us have your thoughts on it.

Lady Witty. It is very odd, I have reason, and don't know what it is. I am strangely
simple,

simple, it must be owned ; but hold ! a person is said to be reasonable, when he behaves as he should, and does all the duties belonging to his state and condition. Reason then consists in a good behaviour.

Mrs. Affable. Very well said, my dear ; but, for the better understanding this, let us see what our soul is capable of doing. I look towards the end of this room, and there I see a window, and a door ; I go thither and observe, that, near the door, there is a stair-case, by which I can go down into the court, step by step, whereas if I went out of the room through the window, I should be at once in the court ; how is it that I perceive this difference ? By thinking. Now, this power of thinking, which is in my soul, I shall call understanding, and when my eyes, or my ears, offer an object to me, it is by my understanding that I know it. Do you comprehend this, children ?

Miss Molly. Very plainly, *Mrs. Affable.* I see, by my eyes, that you are a woman, and that a woman is not made like a bird ; it is my understanding which perceives this : I hear you speak, and my bird sing : these two voices, coming in at my ears, reach my understanding, which immediately concludes, that your voice is the voice of a woman, and the other, that of a bird.

Mrs. Affable. Upon my word, Miss Molly has cleared up the point like a doctor. Let us now, children, resume our first comparison: I am for going out of this room; my understanding has shewn me the difference between going out by the window, or the stair-case; and tells me, if I go out by the window, I shall be at once in the court, but that, very probably, in this way of going down, my body may turn so, that I should fall head foremost, and dash out my brains, or by falling on an arm, or a leg, break it. If, on the contrary, I take the way of the stairs, I shall be a little longer, but shall always continue on my feet, without any danger to my limbs. The understanding forms this chain of reasoning, the soul listens to it, and then another power, which I shall call the Will, says, I had rather go slower, and not expose myself to any misfortune; upon which I resolve to go down by the stairs, and not through the window: thus the Understanding weighs, and examines things, the Will chuses. In the evening, I find myself again in this chamber, and without any light, consequently I no longer see the difference between the window and the door, but I remember, perfectly well, the difference, though I don't see it. How is it, that my soul is put in mind of this difference? This is done by a third power, or faculty, which I shall call Memory. Let us repeat

repeat this. Lady Charlotte, how many faculties has our soul?

Lady Charlotte. Three; the Understanding, by which we know things: the Will, by which we chuse one thing preferably to another, on account of the differences which Understanding has perceived; and the Memory, whereby we remember these differences, when we do not see the objects, which, were it light, our eyes would present to the Understanding.

Mrs. Affable. You understand it perfectly; nobody better, my dear: but, observe, the Will is blind, and knows nothing; were it wise, it would always consult the Understanding, and allow time to examine what is best; but, like a giddy heedless thing, it hastens the choice, without any previous consideration. Thus it makes a wrong choice so frequently, and becomes the cause of all the follies we commit. Let us now see, what a reasonable person is. He is reasonable, who makes a right use of his Understanding; who accustoms himself to do nothing, till he has allowed his Understanding a sufficient time to consider what is most proper; and consequently, Reason is nothing but the accuracy of the Understanding in examining, and the submission of the Will to the informations of the Understanding with regard to choice. Two

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things are requisite to complete Reason, such as ours is, and that of all men, an Understanding to examine, and a Will to chuse. One of these without the other would be useless. Could not you give me a reason for this, Lady Sensible?

Lady Sensible. I believe I can, Mrs. Affable. What advantage is it to be informed by my Understanding, that it is better going out of the room by the door, than by the window, if I am not at liberty to chuse between the two; and if a force, which I cannot resist, determined me to throw myself out of the window? my Understanding, far from being useful, would only make me unhappy, by placing before me a thousand dangers, which it would not be in my power to escape.

Mrs. Affable. Your answer, my dear, is exactly true. The Understanding, which only examines, and cannot will, would be useless without a power to will; and God, who makes nothing useless, cannot be supposed to give an Understanding without a Will, therefore if I can prove, that beasts have no Will, it will follow, they have no Understanding, since one accompanies the other. If beasts have neither Understanding nor Will, we must say they have no Reason, as we have decided, that Reason im-

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plies a Will guided by the light of the Understanding.

Lady Witty. I own, Mrs. Affable, that I cannot think, but that beasts have both Understanding and Will: I had a pretty little monkey; one day they gave it some canary, it drank heartily; and the poor little animal was very sick, and after that, it could never be brought to taste any wine. Now, my little monkey reasoned thus: Wine is very good, but it has hurt me, and I will never drink any more, lest I should be sick again. You see he discoursed, and his Will obeyed his Understanding.

Mrs. Affable. Lady Witty is quite proud of her argument. But, my dear, I conclude quite the contrary, and we ourselves, by our own experience, prove what I say. Tell me, children, did you never eat any thing which made you sick?

Lady Charlotte. More than once, Mrs. Affable; I love fruit dearly, and, when I can come at any, I eat so much, that it makes me sick.

Miss Molly. And I am for tea: my mama won't allow me to drink it, because it is said to be hurtful to little girls; but I importune my maid so, that she always gives me half a dish.

Mrs. Affable. And have you not known Gen-

gentlemen die very young with excessive drinking ; Ladies who tire themselves with dancing, so as to heat their blood, and fall sick ; and others who ruin themselves with gaming, and yet go on playing and dancing every day ?

Lady Sensible. Yes, Mrs. Affable ; but such persons cannot be said to be reasonable.

Mrs. Affable. Pray, why not ? It must be on account of their Will being contrary to their Understanding. The follies of men prove, that they are free, and when we see beasts act reasonably, as they always do, we are to conclude, that it is not in their power to do otherwise ; for if they had a Will, like men, they would play the fool, like them. Lady Witty's monkey would have drank wine another time, had he been endowed with free-will ; as the lord, who is sick to-day by drinking too much yesterday, will return to his glass to-morrow.

Lady Sensible. But, Mrs. Affable, what is the cause of action in animals, if they have neither Understanding, nor Will ?

Mrs. Affable. God, their Creator, has, instead of Reason, given them an Instinct, which determines them to do every thing he would have them do. He has given you a little dog to divert and guard you ; this little dog has not the liberty of not loving you, if you give him victuals.

tuals. He has not the liberty of being silent, if a stranger comes into your room. He barks, but without any Will of his, and gives you notice to take care of yourself against this person, who, perhaps, is come to kill or rob you.

Lady Charlotte. Mrs. Affable, how happy should I and every body be, if, instead of Reason, God had given to us, as he has done to animals, an Instinct, which would determine us to do our duty! Then neither I nor others would do so many foolish things.

Mrs. Affable. It is true, my dear, that what makes us wicked is our Will, which refuses to obey the Understanding; but take this other remark with you, that without a Will we could not be virtuous; God would be served by creatures free to love him, without any compulsion. When you do me a kindness, I am no farther obliged to you than your good offices are free, and not forced. By destroying the Will, you would not only take away all vice, but you would also take away all virtue. Beasts need not be virtuous, since they have neither any punishment to fear, nor any reward to hope in another life: when their body dies, all dies with them; but God having created man for a happy life in eternity, and God being infinitely just, it became him to provide man with the

means of acquiring that happiness by the practice of virtue: and, for promoting this end, to leave him at liberty to do those things, wherein virtue consists. But, children, we have taken up our time in moralizing, and never reflected how late it was; we shall not have time for the least word of Geography. Well! we must begin with that the next meeting.

Lady Mary. And prince Tity, Mrs. Affable.

Mrs. Affable. Very right, my dear; we'll make an end of it, and after that we'll speak of France, which is the first part we meet in the middle of Europe, coming from the west.



DIALOGUE XXII.

The TWENTIETH DAY.

Mrs. Affable.

I Promised to give you, to-day, the conclusion of the tale of prince Tity; I will now be as good as my word.

Tity being now placed on his father's throne, began his reign with restoring order and regularity in his dominions; and, to effect this, he

issued a proclamation, that all who had any just complaint should be admitted; the guards were forbid to turn away any person that would speak to him, even tho' it were a poor person, who came to beg an alms; for, said this good prince, I am the father of all my subjects, of the poor, as well as of the rich. At first the courtiers were not alarmed with such uncommon speeches. This won't last long, said they. The king is young; he will soon take to pleasure and diversions, and must leave the management of affairs to favourites; but they were mistaken: Tity husbanded his hours so well, that he had time for every thing. Besides, his care in punishing the first who committed any wrongs, spread such a terror, as kept every one to their duty. He had sent embassadors to king Violent, with a compliment of thanks for the succours he had got together for him. This prince acquainted him, that he should be overjoyed to see him once more; and that, if he would come to the frontiers of his kingdom, he would wait on him with great pleasure. As every thing was perfectly quiet in Tity's kingdom, he agreed to the proposal, which suited with a design he had to enlarge and embellish the small house where he had first seen his dear Biby. Two of his officers were directed to buy all the neighbouring estates

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and lands, but without forcing the possessors; for, said he, though I am a king, it is not my inclination to offer any violence to my subjects, and, after all, every one ought to be master of his small inheritance. In the mean time, Violent came to the frontiers; the two courts met, and made a most brilliant appearance. Violent had brought with him his only daughter Elisa, who, after Biby's marriage, was the most beautiful unmarried young lady in the world, and was also extremely good-natured; and Tity had brought, with the queen, one of his cousins, named Blanche, and who, over and above being very beautiful and virtuous, was mistress of a great deal of wit. As they were, in a manner, in the country, the two kings declared their pleasure, that the company should be free from all restraint, and that several lords and ladies should be allowed to dine and sup with the two kings and princesses; and to take away all ceremony, the kings, when spoken to, were not to be stiled, *Your Majesty*, and whoever did, should pay a guinea forfeit. They had not been a quarter of an hour at table, when there came in a little old woman, in a very indifferent garb. Tity and Sprightly, who immediately knew her, rose to meet her, but she tipped them the wink, and they concluded she would be *incog.* and, addressing

dressing themselves to king Violent and the two princesses, begged leave to introduce a good friend of theirs, who came to sup with them. The old woman, without farther ceremony, placed herself next to Violent, in an arm chair, which nobody had presumed to sit in out of respect to that prince, whom she addressed in these words: As the friends of our friends are also our friends, you will give me leave to be free with you. Violent, who naturally was something lofty, was surpris'd at the familiarity of the old woman, but dissembled his resentment. The good woman had notice of the forfeit, to be paid whenever the term, *Your Majesty*, was used: she had not been long at table, when speaking to Violent; *Your Majesty*, said she, looks surpris'd at my freedom, but 'tis an old way of mine, and 'tis now too far on in the day for me to mend; I beg your Majesty to forgive me. A double forfeit, cried Violent, down with your two guineas. May it please your Majesty to keep your temper, said the old woman; I had forgot that I must not say, *Your Majesty*, but your Majesty does not reflect, that, by not allowing yourself to be addressed with the terms, *Your Majesty*, you put every one in mind of that constraint and ceremony which you mean to banish. This is not unlike to some, who, to make themselves familiar,

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liar, say to guests at their table, though their inferiors, drink to me; nothing can be more impertinent than such civilities, 'tis just as if they said, remember, that it is not for such as you to drink my health without my leave. What I say is not at all to be excused paying the forfeits; I have forfeited seven, here they are; and, at the same time, taking out of her pocket a purse, as much worn as if it had been a hundred years in use, threw seven guineas on the table. Violent knew not whether to resent, or smile at, the old woman's speech; a small thing would raise his passion, his blood began to grow warm; however, in regard to Tity, he resolved to moderate his temper, taking all in jest. Well! says he, good mother, do just as you please; whether you call me, *Your Majesty*, or not, I shall never be the less your friend. I don't question that at all, answered the old woman, and, on that account, I took the liberty to speak my mind, and shall do so whenever there is an occasion; no greater service can be done to our friends, than to admonish them of those things, which we find fault with in their conduct. Don't be too secure, answered Violent, there are moments wherein I should take such advice very ill. Be so candid, my prince, as to own, that one of those unlucky moments is not far

far off; you would give something considerable to be fairly rid of me. These are our heroes! They would be in the utmost confusion, were they reproached with flying before an enemy, and yielding without a battle, yet they coolly own, that they have not courage to withstand anger; as if being overcome by a passion, was not more shameful, than being defeated by an enemy, whom it is not always in our power to get the better of. But let us call another cause; this is not so agreeable to you: give me leave to bring in my pages, who have some presents for the company. The old woman, upon this, struck the table, and four winged little boys, of an extreme beauty, came flying in at the four windows of the saloon, with each a basket full of jewels extremely precious. Here king Violent, looking at the old woman, was astonished to see her turned into a beautiful young lady dressed as rich as a queen. Ah, madam, said he to the fairy, you are, I find, the merchant of medlars and nuts, who was the cause of my being so violently irritated; be pleased to forgive my want of respect, as, then, I had not the honour of knowing you. This shews, replied the fairy, that we must never be wanting in a proper regard to any one: but, prince, to satisfy you, that I am without any resentment, I desire
your

your acceptance of a couple of presents; the first is this cup, made of one single diamond, but that is the least of its value; whenever you begin to find an emotion of anger, fill the cup with water, and drink it off in three draughts, and you will find your passion go off, and give place to reason: if you make a right use of the first present, you will deserve the second: I know you are in love with princess Blanche; she finds you very agreeable, but dreads your extreme passion, and will never marry you, but on condition that you will make use of this cup. Violent, surprised that the fairy was so well acquainted with his faults and inclinations, owned, that, indeed, he should think himself very happy in marrying Blanche; but, added he, should I be so happy as to obtain her consent, there is still a difficulty to get over; I could not easily resolve upon a second marriage, which would deprive my daughter of a crown. That is a noble disposition of mind, said the fairy; there are few parents who sacrifice their inclinations to the happiness of their children; but let this be no hindrance: The king of *Mogolan*, who was a friend of mine, is lately dead, and has left no heirs; but, by my advice, has disposed of his crown in favour of Sprightly. He is not born a prince, but deserves to be one: He loves princess

cess Elisa, and she is worthy to be the reward of Sprightly's fidelity, and if her father consents, I am sure she will obey without difficulty. Elisa blushed at this discourse. Sprightly was very agreeable to her, and she had heard, with pleasure, what was related of his fidelity to his master. Madam, said Violent, we speak to each other with candor and sincerity; I have a great value for Sprightly, and, did not custom tie my hands, I should not desire him to have a crown, that I might bestow my daughter upon him; but men, and kings especially, must respect established customs; and to give my daughter, who descends from one of the noblest families, to a mere gentleman, would be departing grossly from those usages. You know, madam, that our family has been seated on the throne these three hundred years. Prince, the fairy replied, you little know, that Sprightly's family is no less ancient than yours; you are relations, and descended from two brothers; and besides, Sprightly ought to take place; he descends from the elder brother, and you from the younger. If you prove this, king Violent said, I engage upon oath, to give my daughter to Sprightly, though the subjects of the late king of Mogolan should refuse to accept of him. Nothing is easier to be shewn than the antiquity of Sprightly's

Sprightly's family, said the fairy; he is sprung from Elisa, the eldest son of Japhet, who was Noah's son, and settled in Peloponnesus, and your descent is from Japhet's second son. It was with great difficulty that all the company forbore breaking out into loud laughter, when they saw how gravely the fairy made a jest of Violent. He, indeed, was on the point of letting anger get the better of his reason; but princess Blanche, who was on one side of Violent, immediately filled the diamond cup, and handed it to him; he drank it off at three times, according to the fairy's direction, and in the mean time reflected, that, in reality, all men are by birth equal, as all coming from Noah, and that the only real difference arose from personal merit. When he had tipped off his cup, he said to the fairy: Truly, madam, I am infinitely obliged to you; you have cured me of two great faults, a proud conceit of my greatness, and a habit of anger: I admire the virtue of the cup, that, as I drank, I could feel my anger abate, and the reflections I made between the draughts have quite brought me to my reason. I won't deceive you, said the fairy: There is no particular virtue in the cup I gave you; and I will explain the witchcraft of this water to all the company. A man of any reason would never be in a passion,

passion, unless through surprise, and want of reflection : now, filling the cup, and drinking it at three several draughts, takes up some time; the senses grow calm, reflections follow, and when the ceremonial is over, reason has had time to get the upper-hand of passion. I protest, madam, said Violent, I have learned more to-day than I ever did in my whole life. Happy Tity, with such a protectress, you will be the greatest prince in the universe; but I must desire you to remind her of her promise to my friend. You may be easy on that head, answered she; I remember my promise too well to forget it, and you have seen some proofs already, which I shall continue whilst you are docile; and this I hope will be to the end of our time. To-day let us lay aside all thoughts of any thing but diversions to solemnize your and the princess Elisa's nuptials. Mean while word was brought to Tity, that the officers commissioned to purchase all the land and houses about Biby's, waited without to speak to him. They were ordered to be brought in, and they shewed the plan of the works intended there. They had added to the house a spacious garden, and a large park; nothing was wanting to complete it, but the pulling down a small house which stood just in the middle of one of the grand alleys, and spoiled

spoiled the symmetry. And why did you not clear it of that hovel, said king Violent to the officers and architects? Sire, answered they, our king ordered us not to compel, or offer violence to any one, and the master of this house would not part with it, though we offered him four times the value. If that base man were a subject of mine, said Violent, he should go to the gallows. You would first drink off your cup, said the fairy. I don't believe the cup would save his life, answered Violent; for, after all, is it not quite insupportable, that a king should not be master in his own dominions, and that a fine work, on which his mind is bent, must suffer by the obstinacy of a wretch, who ought to esteem himself happy in the opportunity he had to make his fortune, by obliging his prince, without reducing him to a necessity of using violence to his subject, or giving over his design? I will do neither, said Tity, with a smile, and yet this house I intend to make the chief ornament of my park. That's impossible, said Violent; do all you can, it stands so, that it must appear a great disadvantage to the park. I propose acting in this manner, replied Tity; I will build a wall about the house, high enough to keep him out of the park, but not so high as to intercept his view of it; it would be wrong to shut him up as it were

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in a prison; the wall shall be continued on both sides of the house, with this inscription in gold letters, "A king, who made this park, chose that this defect should appear in it, rather than wrong one of his subjects, by forcibly taking from him the inheritance of his fathers, to which he had no claim but by compulsion." Every thing I see, said Violent, astonishes me; I own, that hitherto I had not so much as an idea of the heroic virtues which form great men. This wall, Tity, will be truly the ornament of your park, as the noble action of raising it is an ornament of your life. But, madam, how is it that Tity has such a natural disposition to heroic virtues, of which, as I was saying, I have not even an idea. Great prince, answered the fairy, Tity being brought up by parents, who had not the least affection for him, has been contradicted and crossed ever since he came into the world, and of course has got a habit of conforming his will to that of others in all matters of indifference. As he had not the least power in the kingdom during his father's life, and could confer no favour; and as it was known besides, that his father intended to disinherit him, the flatterers, who had nothing to hope or fear from him, did not give themselves the trouble of corrupting him, but left him to the few persons of honour,

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who, from mere duty, were attached to him ; and in their instructive company he learned, that a king, tho' with an unlimited power to do good, should have his hands tied, when he is about doing evil ; that he commands free persons, and not slaves ; that the intention of the people, in submitting to their equals, and placing the crown on their heads, was, that they should be as fathers to them, protectors of the laws, and the sure refuge of the poor and injured. You never heard these great truths, as you came to the throne at twelve years of age ; the governors, who had charge of your education, had a view to make their fortune by getting into your favour : your pride they called a nobleness of spirit ; your sallies of anger, excusable starts of youth ; in a word, they succeeded in spoiling the best of characters ; they have to this day been the cause of all your misfortunes, and those of your poor subjects, whom you have looked on and treated as slaves, because you imagined them born only to be subservient to your fancies and humours ; whereas, in reality, you yourself was born only to cherish and protect them. Violent allowed the truth of all the fairy said, and, what was not expected from him, took pains to overcome himself, that he might the better discharge his duty. He was encouraged in these good resolutions

solutions by the example of Tity and Sprightly, who, during their reigns, continued to excel in all the virtues, which they brought to the throne.

Lady Witty. Mrs. Affable, that's the prettiest tale I ever heard in all my life ; it puts me in mind of a pretty story, which if you please, I'll tell these ladies.

Mrs. Affable. With all my heart, my dear.

Lady Witty. There was a mean sort of a woman ; she was the most unhappy creature in the world, and she had a husband, who every day used to beat her, till she was quite faint and sick. Away she goes to an old woman, a neighbour of her's who was looked upon to have great skill, and some went so far as to say she was a witch, for she never undertook any thing, but what she brought to bear. The truth is, this woman was a person of great judgment, and making it her study to discover the characters of the persons among whom she lived, brought them to what she pleased, and foresaw what they were inclined to do. The good dame heard her neighbour's complaints, and, as she was no stranger to her and her husband, told her she would make a trial of her skill to serve her on this occasion. Hereupon she went and fetched a large pitcher full of water ; she placed it on a table, and going three

times round, pronounced some latin words; after which she put two grains of salt into the water, and filled a bottle with it. Be very careful, she then said to the wife, of this water, and every time you see your husband disposed to be angry, take a mouthful of it; as long as you keep the water in your mouth, take my word for it, your husband will not beat you. The wife thanked her neighbour, and failed not complying with her directions. Now she doubted no longer of her being a witch; for, during the eight days that the water lasted, her husband never so much as offered to lift his hand against her. She was in great trouble when she saw her bottle empty, and went again to the old woman, and begged to have her bottle filled again. There is no need of it, said the honest woman; it is only river-water, and the words that I said over it, signified nothing. For all that, said the young woman, this water had virtue enough to hinder my husband from beating me. Because it hindered you from answering your husband, said the old woman, and you could not speak whilst you had it in your mouth. Go home, and when you see your husband has taken a cup too much, or is out of humour, instead of standing it out with him, and using injurious language, hold your peace, as if your mouth was full of water, and you'll

you'll see his passion will soon be over, and go off. The wife followed the old woman's advice, and happy for her that she did; for her husband, meeting no longer with such unseasonable contradictions, wore off that habit of falling into a passion; and ever after lived comfortably with his wife, and loved her exceedingly from the time she became mild and patient.

Mrs. Affable. Your story is very pretty, my dear: I have a mind to give lady Charlotte a bottle of water; you stand in some need of it, don't you, my dear?

Lady Charlotte. Yes, Mrs. Affable; but I assure you, I am not so naughty as I was, and I mend a little every day.

Mrs. Affable. If you go on, you'll grow quite good. Now for our Geography. But, before we examine the situation of *France*, I'll give you a short account of what it was before it was called so.

Formerly, this country was called *Gaul*, and the people, who lived in it, were excessively strong and robust. They had courage, and were of such a fierce nature, that, for a long time, they were looked upon as invincible. These people increased to that degree, that they sought to establish themselves in other countries, because the provinces of *Gaul*, however large, were not

sufficient for them. A great army of *Gauls* marched into *Italy*, and very honourably asked that they might be settled in some part of the country that was not inhabited. This was refused, and the refusal was followed by an act of injustice with regard to the *Gauls*. Upon this, their leader, *Brennus*, after demanding satisfaction of the *Romans*, which was also denied, led his army to *Rome*, which had been abandoned. They burnt this city, but being attacked by the Roman general *Camillus*, at a time when they thought they had concluded a peace, they were defeated and cut to pieces. The *Gauls* who burnt *Rome*, came from the city of *Sens*, which I will shew you on the map. The *Gauls* have sent, at other times, armies into Greece or Italy, where they generally were defeated at last, after they had gained great victories, and plundered the countries where they passed. The *Gauls* were, at length, subdued by Julius Cæsar, who waged a ten years war against that nation. Speaking of England, I observed to you, that the power of the Romans declining more and more, they were not able to maintain their conquests, of which they were dispossessed by other nations, who took advantage of their weakness. A people called the *Visigoths*, took Languedoc from them, and a part of Provence, which you see in the south

south of France. Another people, called the Burgundians, drove them from this country here, which is now called Burgundy and Dauphiny. At last came the Franks, who lived on the other side of the Rhine in Germany. These made incursions into Gaul for plunder, and in the end settled there, under Clovis, who brought about the total expulsion of the Romans, by driving the remains of them out of the country. Clovis afterwards made an agreement with another nation, who, by the consent of the Romans, had settled in Gaul. These were Britons, as we have seen in speaking of England. They inhabited Britany, of which Clovis left them a part, but on condition, that their princes should no longer take on them the title of kings; and from that time they were called counts. Lady Sensible will now be pleased to repeat the substance of what I have said of France.

Lady Sensible. This country was formerly called Gaul. It was conquered by Julius Cæsar: The Visigoths and Burgundians took several provinces from the Romans; they settled there, and founded two kingdoms, called the kingdom of the *Burgundians*, and that of the *Visigoths*. There was a third kingdom in *Gaul*, called *Britany*, founded by the *Britons*. Lastly, *Clovis*,
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king of the *Franks*, having driven out of *Gaul* all the *Romans* that were left, founded there that great monarchy, which has been since called *France*.

Mrs. Affable. Extremely well, my dear; come lady *Mary*, tell your story.

Lady Mary. A man, named *Eli-melek*, went to live in the country of the *Moabites*, together with his wife *Naomi*, and two of his sons, who married *Moabitish* women. They had left their country on account of a great famine. They lived ten years in *Moab*, during which time the father and the two sons died; *Naomi* was left alone with her two daughters-in-law, and desired to go back to her own country. Return, says she to her sons widows, to your father's house; I pray God to bless you, because you have lived lovingly with my sons, and since with me; God will reward you, and give you other husbands. One of her daughters-in-law took leave of her, but with tears, and returned home, but the other, whose name was *Ruth*, said to her; I will not leave you; your God shall be my God, and your people shall be my people; accordingly *Ruth* went along with her mother-in-law, and came to *Bethlehem*, which was *Naomi's* country; and all admired the virtue of this young woman, that had forsaken all to follow her mother-in-law, who was very poor. As it was

was harvest-time, Ruth said to Naomi, Let me go and glean; it will be some means for us to subsist. Her mother-in-law consenting to it, she went into the field of an aged rich man, called Boaz, and who was related to her husband's father. Boaz coming to see how his reapers went on, and being informed, that this was the young Moabitess, whose affection to her mother-in-law was so much admired, said to her; God bless you, my dear child, I am sure he will reward you; don't go out of my field, you shall glean with my daughters, and eat with us. Then Boaz ordered his servants to behave with respect to Ruth, and to drop, as by chance, a great deal of corn, in the place where she gleaned; and thus she picked up a good deal of corn, which she carried to her mother-in-law. Naomi, delighted with the prudence, obedience, and affection of Ruth, said to her; now, child, I will reward your kindness, and put you in a way to make your fortune. Boaz is our relation, and he is to marry you; therefore go this night to the room where he lyes; lie down at his feet, and he will tell you what is to be done. Ruth obeyed her mother-in-law, and Boaz, awaking in the night, was surprised to find a woman at his feet. Ruth said to him, my Lord, you know that I am your relation, and that, accord-

ing to law, you are to marry me. Boaz answered, and said to her; indeed, child, you shew yourself very discreet; you have not sought a husband among the young men, but have chosen a man in years. I am your relation, 'tis true, but there is another man, nearer than I; if he refuses to marry, as the law requires, you shall be my wife; for it is known to all, that you are virtuous. The next day, Boaz sat down before the city-gate, and having taken ten witnesses, among the elders of the people, he said to this man, who was the nearest relation; Naomi is for selling her part of her husband's inheritance, see whether you are willing to purchase it, and marry Ruth, to raise up children to your deceased relation. The man answered, I renounce the inheritance, and the woman; you may take her yourself, and, at the same time, took off his shoe, according to custom, as a mark that he renounced the inheritance of the deceased. Boaz took the shoe, and married Ruth; and all the people said; may you be happy with this woman, and may God bless her, as he did Rachel and Leah. God heard the prayers of the people, and Ruth had a son, who was named Obed, and was grandfather to David. Naomi took the child, and laid it in her bosom; this child eased her of all grief for her past misfortunes, and

was

was to her instead of the husband and the two children she had lost.

Miss Molly. Dear me, Mrs. Affable, what a moving story this is ! I was almost moved to tears whilst it was telling.

Mrs. Affable. And I, my dear, really wept. I admire the tenderness of Ruth for her mother-in-law, her prudence and obedience. I admire the goodness of Boaz, who would relieve her, as by chance, and without her being obliged to thank him. Observe this well, children ; it is not enough to delight in doing good ; but we must learn how to do it. Some people relieve the poor, but it is with such harshness, that, instead of being relieved, they are ready to die with shame. A gentleman is reduced to poverty ; you tell him, I suppose you may thank your own indiscretion for the loss of your fortune : however, I would keep you from starving, and I will give you an alms. Take notice, my dear children, this person will suffer more by receiving your benefaction, than he did by hunger. You do a piece of service to a friend, but you cry up this service, and are continually telling him of it ; and all the world hears from you, that this unhappy man is under great obligations to you ; but, truly, I think him very little obliged to you. When we do a friendly turn, the person benefit-

ed, must not know whence this favour comes; at least, we should never mention it, but do it, as it were, accidentally; and if he comes to know his obligations, let him understand, that you have more pleasure in doing him that service, than he could have in receiving it. Now, lady Charlotte, your story.

Lady Charlotte. There was a man named Elkanah, who had two wives: one of them, called Hannah, had no children, for which the other wife despised her. One day, Hannah went to the temple to pray to God, that he would put an end to her affliction, and said; O Lord, if thou wilt give me a son, I will consecrate him to thy service. As Hannah prayed earnestly, her face was all on fire, and Eli, the high-priest, imagined she had drank too much, and bid her be gone. Hannah, instead of resenting his suspicion of her being drunk, meekly said to the high-priest: my lord, I am not drunk, but am a poor sorrowful woman, come to ask help of the Lord: if he grants me a son, no razor shall come upon his head, and I will consecrate him to my God. The Lord grant thy request, replied the high-priest. Hannah rose up, and departed, full of hope, and the Lord granted her the favour she had asked. She had a son, who was named Samuel, and when he was weaned,
Hannah

Hannah brought him to the high-priest; my lord, said she, you see here, before you, that woman, who was under such grief; but God has comforted me, and therefore I bring you my son, that he may serve the Lord in his temple. The high-priest blessed Hannah and her husband, saying; may the Lord give you other children, for this which you give to him! And Hannah had three sons more; and two daughters. One night as little Samuel slept near the ark of the Lord, a voice called him; he thought it to be the voice of Eli the high-priest, and immediately rising, he went to ask him what he wanted. I did not call you, child, said Eli; go and lie down again. The same thing happening three times successively, Eli understood, that God had called Samuel, and said to him; when you are called again, give this answer; Speak, Lord, for thy servant heareth. Samuel did as Eli had directed, and God said to him; Eli has neglected to chastise his children, wherefore I have declared to him, that none of his children shall live to old age, for they are wicked, and he has thought it enough barely to reprimand his children, instead of punishing them severely as he ought. Samuel would willingly have concealed this vision from the high-priest, but Eli commanding him to tell him the truth,

Hannah

Samuel

Samuel repeated to him what the Lord had said: and Eli answered; the will of the Lord be done. Ever afterwards the Lord was with Samuel, and revealed himself to him at Shiloh; and all the people knew him to be a prophet.

Lady Sensible. The farther we go into the history of the holy Scriptures, the more I am delighted with it. Eli seems to me to have been a good sort of a man; it was a pity he had such wicked children.

Mrs. Affable. It was his own fault, my dear, otherwise God would not have reproached him with it. He had only reprov'd them, and that at a time when they committed great crimes, for which scarce any punishment could be too severe. How many fathers and mothers will be unhappy for not having punished their children. You see, ladies, that you are not to take pet at your parents, and teachers, when they correct you; they are obliged to it, and God would punish them very severely, if they did not, as you see he punished Eli.

Miss Molly. God threatens Eli's children, that they shall not live to be old; so to die young is a punishment from God.

Mrs. Affable. Often, my dear, it is; but it also frequently happens, that an early death is to be esteemed an effect of his divine goodness; he

he takes children out of this world, before they have committed great sins, if he foresees that they will commit such, and grow wicked; and sometimes there are young persons so virtuous as to be ripe for heaven in the first stage of life. I read, t'other day, that a prince, who was to have been king of Navarre, died at sixteen, and was thought to have been poisoned by a flute which he play'd on. He was as beautiful a young man as could be seen, so beautiful that he was surnamed *Phæbus*; he was, at the same time, a youth of great virtue; for, instead of repining at death's taking him off so young, he broke out into these memorable words, speaking to those who stood weeping about his bed; *My kingdom is not of this world; don't weep for me, I am going to my father.* You perceive, children, that the death of this amiable prince was the reward of his piety, and ~~God~~ ^{God} hastened to crown him with glory. Miss Molly, repeat your story.

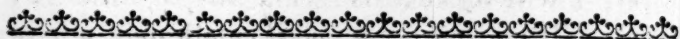
Miss Molly. The Philistines having declared war against the Israelites, defeated them; and the latter brought the ark of the Lord into their camp; but as they were wicked, God did not help them, and they were again defeated, and even the ark of the Lord was taken by the Philistines, and the two sons of Eli were killed. In the mean time Eli sat by the way-side, to be informed

informed how things went, and was more concerned for the ark of the Lord than for his own sons. A man who had escaped from the battle, told him, that the ark was in the hands of the Philistines, at which he was so shocked, that he fell backwards, and broke his neck, at the age of ninety-eight years. The Philistines had the ark brought into the temple of their false god Dagon; but in the morning they found the idol of Dagon fallen down before the ark with its face on the ground. They set it up again, but the next day they found it again on the ground, but with the hands cut off, which lay at the threshold of the door. Afterwards they were visited with distempers on account of the ark. They carried it from town to town, and wherever it came, many were attacked with disorders: after keeping the ark seven months, they laid it upon a cart drawn by two milch kine that had young calves, and on which no yoke had ever come; the milch kine, instead of going back to their calves, took the straight way to the country of the Israelites, and the Philistines had put presents on the cart to appease the anger of the Lord. The kine stopped at a place where the Bethsamites were at harvest: They broke out into joyful acclamations when they saw the ark; but God struck great numbers of them dead, for having
looked

looked curiously into the ark, and without respect. The ark was carried into a house, where it remained twenty years. After this, the Israelites repented of their sins, and cast out of their houses the idols which they had worshipped; and, Samuel having prayed for them, they obtained mercy. From this time they were always victorious over the Philistines, and retook their towns; and Samuel judged them in the name of the Lord.

Lady Mary. Mrs. Affable, was it so great a sin to look into the ark, that God should punish their curiosity with death?

Mrs. Affable. Very likely, my dear; for God punishes only those with severity, who deserve it. God had declared to the Israelites, that he resided in the ark in a more particular manner than in other places; whence their behaviour, on this occasion, was to be attended with awe and respect. Adieu! children; be sure to be always good, and learn your lessons well: remember also, that God is, in a particular manner, present in places set apart for religious worship, and to hear his word; and take care, that he don't punish you like the Bethshamites, if you neglect behaving, in his presence, with respect, devotion, and decency.



D I A L O G U E XXIII.

The TWENTY-FIRST DAY.

A new scholar, twelve years of age, appears at this lesson; and is called Lady Tempest.

Lady Sensible.

MRS. Affable gives me leave, Ladies, to repeat to you a short story, which we read last night; accordingly I now tell it you.

There was a Lady, so very ill-natured, that no servant could live with her: she even used to beat her children, and made them so unhappy, that both they and her husband broke their hearts. Though this Lady was still young, mistress of a great fortune, and very rich, yet she was so generally hated, that no one offered to be her second husband. At last, it was the misfortune of a neighbouring gentleman to fall in love with her, and he proposed a match. As he was a very worthy man, he was pitied by all; and one of his friends represented, that he was going to play the fool in the most extravagant manner, by marrying a fury, who would certainly break his heart. Be easy, answered the gentleman, before a month be over,

over, I will make this termagant as mild as a lamb. The marriage was celebrated at the Lady's seat; at four o'clock in the morning: as they came out of the chapel, she offered to go to her chamber, and dress herself, for she expected a great deal of company, that she had invited to dinner. She was not a little surprised, when her husband told her, that she need not dress, for he was determined to carry her to dine at his seat, about twelve miles off. Indeed, Sir, said the Lady, one would think you out of your senses; have you forgot, that we expect company here to-day? I am not bound to give you an account of what I do, said her husband. Learn, Madam, to obey me without disputing the case; I am so passionate, that I fear you would have too much reason to repent your contradicting my will; so, without more ado, get on horseback this moment. The Lady, in a rage, answered, that he might go by himself, she would not stir a foot. The gentleman, without any emotion, calls four tall footmen, he had brought. Here, said he, if your Lady will not get on horseback by fair means, take her by force, and tie her on. The Lady was extremely irritated, and, being sensible that she could not resist, got on her horse, and vented her passion in a thousand curses, and injurious language, against her husband, who seemed to
turn

turn the deaf ear to all she said. Mean while, a little favourite dog he was very fond of, came fawning on him; be gone, said he, I am not in a playing humour. the poor animal did not understand him, and came a second time to fawn upon him. Oh! said he, I hate to be contradicted, and, taking a horse-pistol, shot the poor creature through the head. When the Lady saw this, she was under the greatest terror, and gave over railing: this furious man, said she to herself, may serve me in the same manner. They travelled nine miles, without exchanging a single word, when the Lady's horse started at a tree in the way, and would not go forwards; the husband ordered her to alight: I'll teach thee to obey, said he to the horse, and, taking a pistol, shot him dead on the spot, with all the coolness possible. Good God! have pity on me, said the wife in secret; what will become of me left alone with this madman? he will dispatch me on the first occasion. I have changed my mind, said the Gentleman; let us go back, I'll walk my horse easily, that you may follow on foot; but the saddle on the dead horse must not be lost; please to take it off, and carry it on your shoulders. The Lady, more dead than alive, took up the saddle, without any words, and came at last to her seat, dropping with sweat. In her absence,

absence, the servants had been discharged, and she found others, all strangers to her, and who frightened her with their looks; she would willingly have run away from her mansion-house, but such a thing was not to be thought on. She dined and supped with her husband, against her will, and without any appetite; and she gave herself up for a dead woman, when he told her, she might go up to her room, and that he would go to bed; at the same time he took his pistols with him. When he came into the room, which the Lady looked upon as her grave, he placed himself in an easy chair, and ordered her to pull off his shoes and stockings; she obeyed without saying a word; her husband-bid her sit down in the same chair, and did the same for her. It is very just, said he, that I should return the same good office that you have done to me; that's my way, as people do by me, I do by them; you may take your measures accordingly: you may be assured, that for every ill-natured thing you shall do to me, I shall return it amply; but, on the other side, every the least instance of good temper and complaisance to me, shall be repaid with interest, and I will never be behind-hand: your behaviour shall be the rule of mine, and it will entirely depend upon you to be the happiest of women; but remember, that if you are for
playing

playing the same pranks with me, that you did your former husband, I will not only be even with you, but outdo you in malice and ill-nature. 'Tis enough, Sir, said the wife, keep your word; I am satisfied, that if my behaviour is to be the rule of yours, which I own is but just, I shall never find you the man you have been to-day. In effect, the Lady made serious reflections on her former conduct, and, being thoroughly convinced, that she had met with one that could outdo her in her own way, she resolved to amend, and succeeded to the admiration of all that knew her; insomuch, that there never was a more happy marriage.

Mrs. Affable. You must own, Ladies, that the Gentleman took the right way. You see, for instance, how mild I am with you; I have never scolded, yet you may be assured, that had I found among you a scholar like this Lady, I should have used the same method this Gentleman did, as the only manner of dealing with those, on whom all kind treatment is lost. If it please God, I shall never be forced to such extremities: I hope Lady Tempest, who is come to spend a few months with her cousin Lady Sensible, will follow your good example, and that we shall always be good friends.

Lady Tempest. I hope so, Madam.

Mrs. Affable. Call me Mrs. Affable, my dear, as the rest do : Come and embrace me ; lay aside all fear and reserve with me : for, as I have told you, I will be your good friend, as I am of all these Ladies. They do every thing I bid them, and all my desire is only to please them. Ask Lady Charlotte, who was, not long ago, as mischievous as a little imp, and now is grown so good, that she is one of my favourites.

Lady Mary. Mrs. Affable, if you love Lady Charlotte better than me, I shall be jealous.

Mrs. Affable. Ladies, I love you all intirely : But, I own my weakness, I am very fond of those who have been a little of the sturdy wilful kind, when once I am so happy as to tame them.

Lady Tempest. Then I have a chance to be your favourite.

Mrs. Affable. Why, my dear, are you of that heady sort ?

Lady Tempest. I'm sure Mama has told you ; and the story of that furious woman, which you made Lady Sensible repeat, was on my account.

Mrs. Affable. Well, my dear, I won't deceive you, you have guessed right ; however, if you will but be good, I am not much afraid of your failings, we will get the better of them :
mind

mind the lesson carefully, my dear, perhaps we may meet with something in the repetition of it, that will encourage you to be a good girl. Lady Witty, you have read the history of France; tell us now how many different families have sat on the throne since the foundation of that monarchy.

Lady Witty. Yes, Mrs. Affable, I have read the history of France, but I ran through it in such haste, that I don't remember a word; when I have any books by me, I am like a glutton at a feast, I could wish to read them all at once; I hurry along, that I may read others.

Mrs. Affable. And as the glutton is not properly nourished, and, on the contrary, is often troubled with indigestion, in the same manner your hasty reading is not well digested, and does not give you any greater knowledge. But this, my dear, is a fault you must amend. Lady Sensible reads less than you, but improves more by her reading; she will answer the question I put to you.

Lady Sensible. There have been three houses or lines of Princes in France. The first is called the line of the *Merovingians*, from *Merovee*, an ancestor of *Clovis*, and who made some inroads into *Gaul*, without settling there. The second, of the *Carlevingians*, who take their name from

Charle-

Charlemagne; the crown was brought into that house by *Pepin*, his father. The third, of the *Capetians*, which begun under *Hugh Capet*, and reigns in *France* to this day.

Mrs. Affable. Remember this, ladies; now let us see how we shall divide *France*, as it is at present; but, instead of going through all the provinces, we shall only speak of the principal.

In the north of *France*, we find *Lorrain*, the French Netherlands, *Picardy*, what they call the *Pays reconquis*, *Normandy* and *Britany*. Mind to remember these provinces, children; and, next time, I'll tell you the most remarkable things in each. Now, lady *Mary*, give us your story.

Lady Mary. *Samuel* being grown old, his sons judged the people in his stead; but they were not like their father; they were wicked, and took bribes to condemn the innocent, and acquit the guilty. This made the *Israelites* say to *Samuel*, give us a king to govern us like other nations. This address from the people troubled *Samuel*, but the Lord said to him, *They have not rejected thee, but they have rejected me*. Lay before them what they undertake by asking a king, and give them one; he will take their sons, and they shall run before his chariot, and their daughters shall be his cooks and servant-maids; he will

take the tythe of their goods, the growth of their lands, and their vineyards, for his servants. They will then cry unto me, who am the Lord, against the king, whom they have chosen, but I will not hear them. Samuel represented all these things to the Israelites; but, as they still obstinately insisted on having a king, God directed Samuel to prepare a sacrifice, and that he would send him the person, whom he had chosen. There was a man, of the tribe of Benjamin, named Saul, very comely, and taller than any other young man of his age. Saul's father, having lost his asses, ordered his son to go in quest of them, and he went a great way, with a servant, to find them. After they had looked about for them a long time, his servant said; let us go and consult Samuel, the man of God. Samuel invited Saul to dinner; he gave him the best of the meat; and afterwards carried him to the top of the house; there he poured on him a vial of oil, telling him, that God had chosen him to govern his people; but, as Saul made answer, that he was of the lowest tribe of Israel, Samuel gave him several signs to convince him, that God had chosen him; and, among other things, said to him; as you go from hence, you will meet with a company of prophets; you must join them, and you shall prophesy with them. After that,

that, you shall wait for me seven days to offer a sacrifice to the Lord. Saul having left Samuel, met the prophets accordingly, and, God having possessed him with his Spirit, he became another man. His acquaintance were amazed to hear him prophesy, and said, *Saul among the prophets!* which became a proverb. In the mean time, Samuel gathered the people together; the lots were drawn, and the lot fell upon Saul, who hid himself, and who was not to be found without great difficulty.

Lady Charlotte. Pray, Mrs. Affable, why did Saul hide himself, that he might not be king? Don't all men wish to be kings?

Mrs. Affable. They are blind, and unacquainted with the dangers and duties of a crowned head. Among the heathens, there have been men, who have done like Saul, and with great difficulty have been prevailed with to accept of a crown. The king is the person, who has in charge the happiness of the people, to which he must sacrifice all his inclinations and pleasures: and, indeed, their happiness should be the only inclination and pleasure of a good king, who is, in effect, the more unhappy, the more he falls short of doing all the good he can wish, and the more his name is made use of to do a great deal of harm. A crown is enough to make any man of sense

tremble, as it did Saul. *Goron, lady Charlotte.* The Ammonites marched against the inhabitants of Jabesh, who said to them; make an alliance with us, and we will serve you. But the commander of the Ammonites answered; all the alliance, that I shall make with you, must be upon condition, that I may thrust out your right eyes. The people of Jabesh, terribly frightened, asked seven days respite to give an answer, and sent notice of their danger to their brethren, the Israelites, who, in compassion, set up a great cry, when they heard these tidings. Saul, who was then ploughing, informed of the cause of this general grief, was seized with the Spirit of the Lord, and cutting to pieces the oxen with which he ploughed, sent them through all the towns, declaring, that he would treat in the same manner all, who should refuse to follow Samuel and himself. Upon which he raised a great army, and gave such an overthrow to the Ammonites, that there were not two to be found together. Many of the people were not pleased that Saul was become their king; they despised him, and had not sent him any presents, which he wisely dissembled. But, after this great victory, the people said; where are those, who murmured against the election of Saul? let them

them be delivered up, and die. Then Saul gained a greater victory over himself, than over his enemies. No body shall be put to death to-day, said he, as this is a day of gladness for the deliverance, which the Lord hath wrought, of his people. Saul, after this, reigned in peace two years; but his son Jonathan, having attacked the Philistines, they raised an innumerable army against the Israelites. The greatest part of the people hid themselves for fear, and the rest gathered about Saul. Now Samuel had said to Saul; you shall wait for my arrival, before you offer sacrifice to the Lord. Saul waited seven days, but as Samuel did not come, and his soldiers deserted continually, he offered sacrifice by himself. It was scarce over when Samuel came, and said to Saul; had you complied with what the Lord commanded you by me, the crown would have remained in your family; but as you have disobeyed the Lord, he rejects you, and has chosen another king, who will be according to his own heart. Saul was extremely afflicted at hearing this; however, he prepared to fight against the Philistines. But, after Saul had waited seven days, methinks he had reason good enough to offer the sacrifice, particularly since all his soldiers

soldiers were leaving him. What could he have done alone against the Philistines?

Mrs. Affable. My dear, the Lord, whose orders he should have obeyed in this case, would have been with him, and his assistance is far above millions of soldiers. When God commands, we must not take upon us to argue the point, but submit. Saul disobeyed, for want of confidence in God; after he had received so many marks of his divine protection, he doubted of his power, and the truth of his promises. Now, was not this the highest degree of ingratitude? Go on with the story, Miss Molly.

Miss Molly. The Philistines had their camp near that of the Israelites, and Jonathan, full of confidence in God, whose assistance he had implored, went into their camp, with one man only; here he slew twenty Philistines; and God threw them into such confusion, that they slaughtered one another, or threw down their arms to run away the faster. Saul pursued them, and said; *Cursed be he that eateth any food, before I complete the total defeat of my enemies.* The people were quite exhausted, and suffered with hunger; but though they passed through a wood, where there was a great quantity of honey, none dared to touch any.

any. Jonathan, who had not heard of the order given by his Father, was faint for want of nourishment, and dipt the end of his rod in a honey-comb; this small relief recovered him; and being acquainted with the oath wherewith his father had charged the people, he blamed it. Meanwhile, Saul, having got this victory, consulted the Lord, to know, whether he should fight the Philistines again; but the Lord not giving an answer, he discovered, that some one had transgressed the oath, and the inhibition laid upon the people. Lots were cast to find out the guilty person, and the lot fell upon Jonathan. Saul was for putting him to death, but the people opposed it, and forced the king to grant him his pardon.

Lady Charlotte. I was dying with fear, lest Saul should have put Jonathan to death, as he really was not guilty, since he was ignorant of the oath his father had taken.

Mrs. Affable. That is true, my dear; but he had taken the liberty to murmur against his father's oath; now this was a fault, which deserved to be punished, by the fear he was put into of suffering death. Admire the conduct of this young prince; he sets out with a prayer to the Lord, and, relying with a pious confidence on being assisted by his Almighty Power, dares, with one man only, to attack a

great army. What is there, that we cannot do, when we make use of prayer, and put our trust in God? To him, lady Tempest, we must apply for relief; you have many enemies to engage; Pride, Conceit, and Passion will be too many for you to overcome by yourself, but if God fights with you, as he did with Jonathan and the Israelites, you will be certain of victory, and with less trouble and difficulty than you apprehend.

Lady Tempest. You must have been presented with a strange character of me; but they have not told you withal, that I am often put into a passion with being teased out of all reason. But, after all, mistress, every one has his way; and I take upon me to say, that they, who are free with my character, have a much worse themselves.

Mrs. Affable. It is not right in you, my dear, to say so; you cannot but know, that respect is due, from you, to those who have informed me.

Lady Tempest. I know I owe respect to mama; but she would have said nothing to you, if my maid had not set her on: I don't know of any respect due from me to my servant.

Mrs. Affable. You are under a mistake, madam. The person your mother has placed with you, and whom you are pleased to call

your -

your servant, has your mama's orders to mind your behaviour; she is, consequently, in her place, and entitled to respect from you. I say more; you owe respect to all the world; and, if you do not appear in another character, you will have no pretence to be respected by any one.

Lady Tempest. I am of a rank, that will furnish me with means to make people respect me, whether they will or not.

Mrs. Affable. Since you force me to speak harsh truths, I must tell you, child, that, far from having any respect for either your rank or person, I despise you more than the poor women that cry fish in the streets; you have nothing more than they, but your pride, and that is no title to any respect from whatever person.

Lady Tempest. I must beg of you not to work, when I speak to you; but mind what I say.

Lady Tempest. There's no harm in working; it amuses me, and 'tis only peevishness in you, to take that pleasure from me; but that shall not hinder me going on with my work.

Mrs. Affable. I say, there is harm in working, when a person, to whom you owe respect, speaks to you; and you, madam, are obliged to respect and obey me.

Lady Tempest [laughing.] Respect and obey you, forsooth!

Mrs. Affable. Yes, my dearest, and if you should be short of either, I do assure you, it shall be only in your thoughts, for I will not bear any appearance of it. And, to shew you, that I am mistress here, I begin with throwing your work into the fire. I am greatly pleased, that you give us, on the very first day, a sketch of your perverse temper; I will now let you see what I can do. You are like that termagant lady, in the story which I ordered to be told you; you have met with one that will match, and overmatch you: I flatter myself no more with hopes of your amendment; but, I am sure, I shall make you the most miserable creature in the world. To begin, I give you notice, that you shall spend the whole day with such as yourself, that is, persons without education, and you shall eat your meals with the servant under the cook-maid.

Lady Charlotte [to *Lady Tempest*.] Did you but see, my dear, how ugly you are grown, since you have spoke impertinently to *Mrs. Affable*, you would ask her pardon this very moment.

Mrs. Affable. Let her alone, my dear; she does not deserve, that any body should be concerned for her; nevertheless, children, I am much pleased this has happened whilst you were

were all present. This lesson will do you more good than all I could say against pride.

Lady Charlotte. Mrs. Affable, I tremble, when I reflect that this was my case seven months ago. How extremely am I obliged to you for your kind help towards my amendment!

Mrs. Affable. You had a good will, child; besides, you was but seven; the serpent or spirit of pride was not grown up in your heart, we easily smothered it; but the serpent of this unhappy creature, is confirmed in strength, of thirteen years standing, and will speedily be her ruin. What makes you cry, lady Sensible?

Lady Sensible. You know, Mrs. Affable, that I love my cousin dearly; judge what a trouble it must be to me to see her so perverse. Surely she is not too old to mend, is she?

Mrs. Affable. It is never too late, my dear; though, to be sure, she will find more difficulty to mend to-day, than she would have had yesterday; it will be still harder to-morrow than to-day, and the difficulty will increase daily. Indeed I heartily pity her, and let me intreat you all earnestly to pray to God for her conversion.

Lady Witty. With all my heart, Mrs. Affable; but, perhaps, she is now sorry for her past follies.

Mrs. Affable. Now, my dear, I have some skill in these things; she is actually bursting with pride; she strives to put on a cheerful countenance, for she thinks to out-brave me; and, at the same time, she struggles under extreme difficulty against the desire she has to give way to her tears. Poor creature! she thinks she vexes me; I can't say but she does, because she wrongs herself extremely: I, for my part, am only concerned for her out of charity; if her pride did not affect her soul, which I love, I would freely forgive all her rude language, it has neither brought a fever upon me, nor head-ach; and was she to say a hundred times more, it would not hurt me. Adieu, ladies; I am sorry, that this accident has put us into some disorder; I had a pretty tale for you, but I keep it for our next meeting.

Lady Sensible [embracing *Mrs. Affable.*] Dearest *Mrs. Affable*, for God's sake, don't leave my cousin in this fit of pride; pray forgive her; bless me! what would become of her, were she to die to-night.

Mrs. Affable. But, my dear, if I were to pardon her, God would not, unless she repented. [*Lady Tempest* in tears, throws herself into the *Governess's* arms.] Now Pride bursts. Take courage, child; are you sorry for your fault?

Lady

Lady Tempest. What would that avail me? you say, I am too old to mend.

Mrs. Affable. No, child, I don't say so; but I say, that you will find more difficulty than another: if you will promise to do as I bid you, I then can promise you, that, in time, you will be good.

Lady Tempest. I don't know what I would be at; I find, that I am a monster of pride, that these Ladies must despise me, you must hate me; and that I hate myself.

Mrs. Affable. To be conscious of all this, my dear, is a great point gained. Have a good heart, you have an opportunity of mending, which you may never meet again; make your advantage of this occasion: on the other hand, consider how very unhappy you will be, if you neglect it. Your mother has given you up to be governed by me, as I shall think proper: now, I should abuse the confidence she has reposed in me, if I permitted you to continue in these great faults: hence I am under a necessity of making you quite miserable, for, it is certain, I should offend God, were I to leave you such as you are. Were it not better for us to be good friends, and to go hand in hand to correct these defects by degrees? I shall not require any thing impossible; besides, all that I shall say to you will proceed from friendship, and not to give you any uneasiness: I hate scolding, and
do

do assure you I shall not be well, on account of what has happened to-day.

Lady Tempest. But if I promise to mend, must I eat with the servant under the cook-maid?

Mrs. Affable. Yes, my dear, you shall take your supper with her to-night, to punish the fault you have committed to-day. When we are truly desirous of correcting our faults, we comply cheerfully with what is ordered for that end.

Lady Sensible. Let me sup there with her, *Mrs. Affable*, that she may be the less ashamed.

Mrs. Affable. I commend your charity, my dear, but her punishment must have no abatement, she deserves to suffer the whole of it; by her pride she has debased herself below the scullery-maid, and I can assure you, that in the sight of God, she is actually the meanest of creatures: she must redeem her rank by this reparation; this will procure for her the grace of God, that she may grow better; but, for this purpose, she must do it heartily. *Lady Tempest*, I leave you at liberty to do as you please; think well on't, it runs strongly in my mind, that this will reform you effectually.

Lady Tempest. If you think so, Madam, I will do it; for all that, 'tis horrible to sup with that creature.

Who?

Mrs.

to *Mrs. Affable*. That creature, my dear child, is a creature just like yourself; but as she is a good girl, and as good a servant, she is a creature actually much above you. If she was acquainted with your perverse temper, she would not do you the honour of sitting with you at table, but think herself rather disgraced by such company. In a word, it is no shame to be born the daughter of a husbandman, a cobbler, to beg an alms, or to be a servant; there is no sin in those things, no step to hell; but to be proud is shameful, and a deadly sin. You have read the Gospel, I suppose, *Lady Tempest*; have not you read there, that Jesus Christ, the King of heaven and earth, was so poor as to be born in a stable; he chose poor people for his companions, and his supposed father, though descended from the royal family, was but a poor carpenter.

Lady Tempest. Let us make an end; I am firmly resolved, and will sup with the kitchen-maid.

Mrs. Affable. Willingly?

Lady Tempest. Yes, very willingly.

Mrs. Affable. Come my dear, embrace me; let us make peace, I begin to have some hopes; since you submit generously to the penance I have imposed, I will dispense with it, and am satisfied with your readiness to obey.

Lady

Lady Tempest. You are extremely good to forgive me in this manner. I am, I assure you, quite ashamed to think that I had the misfortune to give you this trouble.

Lady Mary. [skipping for joy] I am so glad to see Lady Tempest become so good, that I freely forgive her hindering Mrs. Affable telling us a tale.

Mrs. Affable. Lady Mary is always for tales; she loves them prodigiously.

Lady Mary. They please me mightily, Mrs. Affable; but you was saying, that the reputed father of Jesus Christ was of the royal family; how then could he be a carpenter?

Lady Witty. Such things happen sometimes, my dear; and I remember to have read, in a history of former times, that there was a man of the royal family of Sidon, who was but a gardener.

Lady Mary. Mrs. Affable, you will be so kind as to give Lady Witty leave to tell us this story.

Mrs. Affable. We have still a quarter of an hour remaining; she may tell it.

Lady Witty. There was a king, named Alexander, whose favourite was called Hephestion. This king coming to the city of Sidon; the Sidonians desired him to appoint them a king, Alexander said to Hephestion, I give you the dis-

posat of this crown; you may bestow it on
some friend of yours. Hephestion lodged with
two gentlemen, who were brothers, and persons
of worth. He informed them that Alexander
having left the disposal of the crown to him,
he could not do better than give it to one of
them. The two brothers thanked him for his
intended kindness, but gave him to understand,
that, according to their laws, neither of them
could ascend the throne, as not being of the
royal family. Hephestion admired the respect,
which these worthy brothers had for the laws of
their country; told them, that he had such a
confidence in their virtue, that he referred the
disposal of the crown to them, to bestow it on
some deserving person of the blood royal, and a
man of worth. There was one, in the city,
who derived his descent from the kings of
Sidon, but was so reduced, that his whole
estate was only a little garden, which he cul-
tivated himself to get a livelihood. The two
brothers went to the house of Abdalonimus
(this was his name.) They found him in poor
cloaths, and said to him, Give over this work,
which little becomes you, and come to take
possession of the throne of your ancestors. Ab-
dalonimus thought these gentlemen bantered
him, and made answer, It is not handsome.

Abdalonimus said to Hephestion, I give you the crown.

said he, to come to my house, and make a jest of me, because I am poor. The two brothers, finding, that he was not inclined to believe what they said, tore off his tattered cloaths, and cloathed him with a royal robe, which they had brought with them. The story being told to Alexander, he desired to see this extraordinary man. Abdalonimus appeared before him with a modest confidence; and on Alexander's asking him, how he would bear his new dignity, the good old man answered him with these memorable words; "May the Gods enable me to support my greatness with as much courage as I have my poverty; hitherto these hands have supplied me with food, and whilst I had Nothing, I wanted Nothing." Alexander admired this answer; he made very rich presents to the king of Sidon, for whom he had, ever after, a great esteem.

and make a jest
 of the two boys.
 that he was not inclined to be-
 lieve the story.

 DIALOGUE XXIV.

The TWENTY-SECOND DAY.

Mrs. Affable.

I Have promised you a tale, children: I will keep my word: but, first, I am to acquaint you, that Lady Tempest has been as meek as a lamb; she has committed but one single fault, and *that* she immediately repaired; and so I love her entirely. She was telling me this morning, that she had never been so easy in her whole life, as she has been these three days; and if she can master her pride and her passion, as I hope she will, she must prove a very amiable lady, for she loves books, and does not want wit; she is, besides, of a very good disposition.

Lady Tempest. You are very kind in giving me this encouragement.

Mrs. Affable. I assure you, my dear, that I shall never be better pleased than on those occasions, where I shall have just reasons to commend you, for that's much more agreeable than scolding: I could not live long, were I frequently concerned in such scenes as we had the last meet-

ing; but I will forget it: and now, ladies, listen to my tale.

There was once a fairy who would fain have been married to a king, but, as she went under a very ill name, the king chose to be exposed to her resentment, rather than be the husband of a woman, whom no one could esteem, for nothing goes so near the heart of a man of honour, as to see his wife despised. A good-tempered fairy, called Diamantina, brought about a match between this prince, and a young princess of her own bringing up, and promised to protect him against *Fury*; this was the name of the other fairy. But, soon after, *Fury* was nominated queen of the fairies; her power, which was greatly superior to Diamantina's, gave her means to be revenged. She was at the queen's delivery, and, by her fairy power, bestowed on the new-born prince such a deformity as nothing could exceed. Diamantina, who had concealed herself near the queen's bed-side, endeavoured to comfort her, after *Fury* had left the room. Take courage, said she, your son will be very happy at last, notwithstanding the malice of your enemy: let his name be *Witty*, and he shall not only have as much wit as is possible, but the power also to bestow wit on the person he loves best. Mean while, the little prince was so very ugly, that

that no one could look at him without being affrighted : whether he cried, or endeavoured to laugh, he made such horrible faces, that the children brought to play with him, were afraid of him, and called him, *The Beast*. When he grew up to the use of reason, every body desired to hear him discourse, but kept their eyes shut, not to see him ; and the people, who commonly know not what they would be at, conceived such an aversion to *Witty*, that, the queen having another son, they obliged the king to appoint him his heir ; because, in that country, there was a right in the people to chuse themselves a sovereign. *Witty* yielded the crown to his brother without the least murmur, and, being disgusted with the stupidity of men, who only value the beauty of the body, without any regard to that of the mind, retired to a solitary place, where, in a close application to the pursuit of wisdom, he became extremely happy. This did not at all answer *Fury's* ends ; she was resolved he should be miserable, and the way she took to deprive him of his happiness, was this.

Fury had a son whose name was *Charmer* ; she adored him, though he was the errantest dolt in the whole world ; and as she was for making him happy at any rate, she stole away a most beautiful princess ; but that the stupidity of

Charmer.

Charmer might not set her heart against him, she, as a fairy, wished the princess into an equal state of stupidity. Her name was *Astrea*; she and Charmer lived together, and though they were both past sixteen, no means could be found to teach either of them to know a letter. Fury had the princess drawn, and carried herself the princess's picture to the solitary retirement, where Witty lived with one servant only: her malice met with success, and Witty, tho' he knew that the princess *Astrea* was in his enemy's palace, was so enamoured with her, that he determined to go thither. But, at the same time, as he was conscious of his unhappy figure, he concluded himself the most miserable of mankind; he was certain, that he must appear quite horrible in the eyes of that beautiful lady. He resisted, for a long time, the desire he had to see her; at last passion got the better of reason, he set out with his servant, and Fury was charmed to see him take this resolution, which gave her an opportunity to torment him as she pleased. *Astrea* was walking in the garden with *Diamantina*, her governess; but, when she saw the prince coming towards them, she screamed out, and was for running away, but *Diamantina* preventing her, she hid her face with both her hands, and cried out; my dear, turn that ugly man out

of the garden ; he frightens me to death. The prince, with a fine compliment, thought to make his advantage of this moment, that she kept her eyes shut, but he might as well have spoken Latin to her ; she was too stupid to understand it : at the same time Witty heard Fury break out in a loud laughter, and make a jest of him. Come, said she, you have done enough for the first time ; you may retire into an apartment, which I have prepared for you, and where you may have the satisfaction of seeing the princess at your leisure.

Now, ladies, perhaps you imagine, that Witty broke out into injurious language against this ill-natured creature, but he had too much sense ; he knew that her whole drift was to vex him, and he would not let her have the pleasure of seeing him in a passion. He was, nevertheless, extremely concerned, and ten times more when he over-heard a conversation between Astrea and Charmer, where she talked so much stupid stuff, that she did not appear half so handsome, and took a resolution to forget her, and to go back to his solitude. He would, however, first take leave of Diamantina ; but how great was his surprise, when this fairy told him, that it was not necessary he should leave the palace, and that she had a way to procure the princess's affection

fection for him. Madam, I am much obliged to you, answered Witty, but I am in no haste to be married: Astrea, I own, is a charming princess, but is only so when she holds her tongue: The fairy has cured my distemper by the opportunity she has given me of hearing her talk: I'll carry away her picture; that charms, because it is always silent. As scornful as you are, said Diamantina, your happiness depends on marrying the princess. I assure you, Madam, I will never do it, unless I lose my hearing, and even my memory, so as to forget her odious nonsense. I would a thousand times sooner marry a woman uglier than myself, than a simpleton, with whom I could have no rational conversation, and who, in company, would keep me in constant fear of her bolting out some impertinence or other, whenever she opened her mouth. Your apprehension diverts me, said Diamantina; but, prince, learn a secret from me, which is only known to your mother and myself. I gifted you with a power to bestow wit on the person you loved best; 'tis but wishing, and Astrea may be the wittiest of women; and then will want no perfection; for she is one of the best tempered creatures in the world, and has the best inclinations. Ah! Madam, said Witty, this would be making me very miserable:

Astrea

Astrea will be too amiable for me to be easy without her, and I shall be very short of being agreeable enough to please her. But, no matter, I sacrifice my happiness to her's. I wish her all the wit that is in my power to give. Nobly done! said Diamantina; but I hope this generous proceeding will not go unrewarded. Be sure to be in the palace-gardens at midnight, as that is the time for Fury to sleep, and she loses all her power for three hours. The prince retired, and Diamantina went to Astrea's apartment; she found her sitting, her head reclining on her hand, like a person in deep contemplation. Diamantina calling her by her name; Ah! Madam, said Astrea, could you see what has passed within me, you would be greatly surprised. Within this minute I find myself, as it were, in a new world. I think, I reflect, my thoughts come into a form and order, which gives me infinite pleasure; and I am much ashamed of my former aversion to books and sciences. Well! says Diamantina, that will be easily made up in a day or two; you are to marry Charmer, and then you may study at leisure. Oh! said Astrea, sighing, is it possible I should be fated to marry Charmer? He is such a silly stupid creature, that the thought of it makes me tremble; tell me, how came I not to discover his stupidity before?

You was as stupid yourself, said the fairy; but here comes prince Charmer himself. In effect, he came with a sparrow's nest in his hat. See, says he, I have left my Master in a great huff, because I went to take this nest instead of learning my task. Your Master, said Astrea, is much in the right; is it not a shame for a youth of your age not to have learned yet to read? Oh! says Charmer, you are as tedious as he is; a great matter, indeed, all this learning! give me a kite, or a ball, before all your books. Adieu! I'll go and have a bout at shuttle-cock. Shall I, said Astrea, when he was gone, shall I marry such a stupid animal? no, my dear, I would rather die. What a difference between him and the prince I saw lately. It is true, he is very ugly, but when I call to mind how he discoursed, I don't find him so frightful. Why has he not Charmer's face? But, after all, what great advantage is there in a fine face? A sickness may take it away, age is sure to do it, and then, what remains to people who have not sense? In reality, my dear, were it left to my choice, I should prefer this prince, as ugly as he is, to this stupid idiot they design for me. I am very glad to see you in such a rational way of thinking, said Diamantina; but I have a bit of advice to give you: Take all possible care to conceal your wit from
Fury;

Fury; all is lost if she come to know the change wrought in you. Astrea obeyed her governess, and as soon as the clock struck twelve at night, the kind fairy proposed, to the princess, a turn in the gardens; they sat down on a bench, and Witty was not long before he came up to them. How great was his transport, when he heard Astrea discourse, and was convinced, that he had bestowed on her as much wit as he had himself; Astrea, on her side, was charmed with the prince's conversation; but, when Diamantina informed her, how much she was obliged to the prince, gratitude made her forget the ugliness of his person, tho' she could easily discern it, as it was moon-light. How greatly am I obliged to you, said she? and how can I acquit these obligations? This is easily done, says the fairy, by marrying prince Witty. You have the power to bestow upon him as much beauty as he has given you wit. I should be very sorry to do it, Astrea replied: I like Witty as he is; it gives me no concern, whether he is beautiful or not; he is amiable, and that is enough. Now, said Diamantina, you have put an end to all his misfortunes; had you yielded to the temptation of making him beautiful, you must have remained under the power of Fury, but now you have nothing more to fear from her rage. I will con-

vey you immediately into Witty's kingdom; his brother is dead, and the aversion which Fury had inspired to the people against him is at an end. Witty, in effect, was received with universal joy; he had not been three months in his kingdom before they grew accustomed to his face, but they never ceased to admire his great sense.

Lady Charlotte. But why did not the princess make Witty handsome? she did not know, that this would put them again under the power of Fury.

Mrs. Affable. Because Astrea had now a great share of reason, and sensible ladies are not overfond of marrying your very handsome men.

Lady Witty. Why so, Mrs. Affable?

Mrs. Affable. Your very handsome men are generally very silly, very fond of their own dear figure, quite conceited of their own merit, and, like women, wholly taken up with dressing; you may imagine, that nothing is more contemptible than a man of this cast.

Lady Tempest. Quite right, Mrs. Affable, I know a Gentleman, Mr.

Mrs. Affable. My dear, never name those, of whom you are about to speak to their disadvantage. Go on with your story.

Lady Tempest. Well, he spends three whole hours

hours a day in dressing; a lady would not do more. Besides his own name, which I shan't mention, he has the nick-name of *Narcissus*.

Miss Molly. What does that name mean, Mrs. Affable?

Mrs. Affable. *Narcissus*, my dear, was a youth extremely beautiful; he fell in love with his own figure, which he saw in a spring of very clear water. He invited that fair figure to come out of the water to him, which you very easily imagine it could not do; but he was so much grieved at his disappointment, that he died of it, and the Gods changed him into a flower, and ever since the name of *Narcissus* is given to persons that are too fond of their own figure. Now let us have a word concerning Geography. Tell me, Lady Sensible, what province is that, which lies on the north-east of France?

Lady Sensible. French Flanders, so called to distinguish it from Dutch Flanders, and another part of Flanders, belonging to the house of Austria.

Lady Mary. Pray, Mrs. Affable, what do you mean by the house of Austria?

Mrs. Affable. It is as much as to say, the family of Austria. To understand historical Geography well, one must be acquainted with the principal families of Europe. Take great notice

tice of this children: by the principal families of Europe; I mean only those of the chief sovereigns. The chief family or house of Europe is that of Austria. For a great number of years princes of that house have been emperors, tho' the late emperor was of the house of Lorrain: he was before sovereign of the province you see here, at the east of France, but he had not the title of king, Lorrain having, for a long time, been only a dutchy.

Lady Mary. I take it, the duke of Lorrain was such a duke as Lady Tempest's papa.

Mrs. Affable. No, my dear, there are two sorts of dukes, princes, counts, and marquisses; those who are born subjects to a king, are noble lords, but no sovereigns; the others are absolute masters of their country, not subject to any king, and are stiled sovereign princes.

Lady Sensible. What privileges have they as sovereigns?

Mrs. Affable. I have just told you, that they are absolute masters in their dominions; they can coin gold, silver, or other metals, with their stamp upon it, and these pieces of money serve, in their territories, to buy what they want; this is called right of coinage. Besides, they can pardon a criminal under sentence of death. He must be a sovereign that has the right of coinage, and

and power to remit the sentence of death. The second house in Europe is that of Bourbon, descended from Hugh Capet. This family is divided into two; and these divisions are called branches, the elder and the younger; and this means, that two princes of the house of Bourbon are sovereigns; the elder branch reigns in France, and the younger in Spain. The house of Brandenburg reigns in Prussia. That of Brunswick, by the marriage of Frederic, Elector Palatine, with a princess of the Stuart family, came to the crown of Great Britain. The house of Savoy, with Piemont annexed, reigns in Sardinia. The elector of Saxony is king of Poland; and a descendant of Gustavus is king of Sweden. The family of the Czars of Russia is the only considerable house left, and which I have only known since the time of Peter the Great, but is certainly very ancient.

Lady Tempest. Mrs. Affable, you told me, y^e other day, that you did not value my title much, yet now you bid us mind, that there are houses; some of them ancients and greater than others; it can't be so very trifling to be descended of a great family.

Mrs. Affable. To be sure, my dear, it is something. You know that all men sprung from Noah; therefore, by nature, they are all equal,

and related to each other as the Israelites were. But men, tho' equal by nature, are not so in the qualities either of the body or mind, and this has given rise to nobility. It was just to honour, in a particular manner, such as were better than others, or were possessed of talents, which they employed to promote the happiness of society. These men were, on this account, justly entitled to particular honours, and that their off-spring might be encouraged to resemble their parents, and also that their memory might be respected in their descendants, these last were also honoured. It is therefore some advantage to be born of a noble and ancient family; for this supposes some ancestor or other to have been a person of great talents, or superior to others by his virtue and behaviour. But observe, that this obliges their posterity to follow the example of their progenitors; without which it would not be just to honour them on account of the others virtues. You may understand it by this instance. They have a very silly custom in France; if there is one of a family that has behaved so as to make his end at the gallows, the whole family is disgraced, let them be persons of never so great worth, and no man would marry the sister or daughter of such a person.

Lady-Charlotte. But that is very unjust; it is

not

not my fault; if my father, brother, or cousin misbehaves; I ought not to be despised but for my own actions.

Mrs. Affable. Nor would it be just to honour you for the actions of others, merely because your ancestors were persons of worth and superior merit. It is valuable to be descended of a noble family, but it is infinitely more glorious to bring nobility into the family by some heroic action, than to find it established, and do nothing to support that nobility.

Lady Witty. At that rate, no respect is due to noblemen, nor to kings themselves, if they are not virtuous.

Mrs. Affable. Not so neither, children. There is a respect due to order and distinction of ranks, which is, if well considered, a respect due to society and the whole of the commonwealth, to prevent disorder and confusion. But the respect due to sovereigns, or those in whom the supreme authority is vested, is of a still superior order, and is, in reality, a respect due to God, whom they represent on earth, from whom all power is derived, and who are to be obeyed, not only for fear of punishment, but conscience sake. God is honoured in the submission paid to his representative, who have their power from him, and this honour is part of our duty to God.

What I proposed to them was only, that persons of great descent have no right to be esteemed for the commendable actions of their ancestors; that, on the contrary, they are to be blamed for departing from their example, which they ought to imitate. Remember this, children. You are young ladies, all well born, but this implies an obligation to be more virtuous than others; if you are not, you will not appear more, in the estimate of thinking persons, than a daughter of Noah lost in the croud, a distant relation of your cousin the chairman; who, had he descended from some worthy ancestor, or had received the same education you have, would, perhaps, have been more virtuous than you are.

Lady Sensible. But, Mrs. Affable, has nobility always been the recompence of virtue? Nimrod, the first king of the Assyrians, was an ambitious man. Are not we taught, by daily experience, that great titles are to be purchased with money? In two hundred years their posterity will pretend, that they are descended from ancient families; whereas, if their parents had not grown rich by unfair means, they would be without titles, and be no more than the common people.

Mrs. Affable. Your remark is excellent, my dear, there are abuses in every thing. Nobility, which should only be the reward of virtue and

great abilities, becomes the prize of ambition, and many other crimes; and this is a stronger proof, than all I have said, that the nobility of our forefathers is a slender and equivocal claim to respect, and that we must depend only on that nobility which is acquired by our own actions. But this abuse of the means to arrive at nobility, shews what was the original intention of conferring it. The ambition of Nimrod was not thought on, when he was raised to the regal dignity, but his great services to the society or commonwealth, by destroying wild beasts, and training up the youth to military discipline. A man grows wealthy by trade, he buys a title, or it is given him. It is supposed, that he has dealt with honour, and that his riches are the fruit of his application and his pains. But it is time to repeat our stories. Begin, Miss Molly.

Miss Molly. Samuel went to Saul, and said to him; God bids me command thee, in his name, to go and make war on the Amalekites, for the measure of their sins is full, therefore, from the highest to the lowest, thou shalt destroy them; thou shalt not so much as spare any of their cattle, for their crimes have made every thing belonging to them an abomination to the Lord. So Saul and the Israelites marched against the Amalekites, and gained the victory: all the lean

beasts they killed, but the fat they spared, under the pretext of offering them in sacrifice to the Lord, and Saul did not dare to oppose the people. He himself disobeyed God, in sparing the life of Agag, the king of the Amalekites. Then God spoke to Samuel, and said, Saul has not complied with my orders, wherefore I have forsaken him, and chose another king over my people. Samuel was very much concerned, for he had a great love for Saul. He went to Saul, and acquainted him with what the Lord had said to him that night; and as the king offered to excuse himself, and alledged, that the beasts had been kept to be offered to God, Samuel answered; to obey is better than sacrifice. Then Samuel ordered Agag to be brought out, who was very fat, and came trembling all over. The prophet spoke to him in these words; Because thou hast made many mothers weep, by putting their children to the sword, thy mother shall weep this day, and Samuel flew him. Then Samuel was for going away, but Saul said to him, I have sinned against the Lord, pray to him, that he may be merciful to me: and as he held the prophet by his mantle, he tore off a piece. As thou hast torn this piece from my mantle, said the prophet, so shall God take from thee the kingdom of Israel, and give it to one, who

who will be more faithful in executing his orders. Upon this, Saul said to Samuel; If the people perceive, that the Lord has rejected me, they will not obey me any longer; I therefore beg you will accompany me, that the people seeing us together, may not know that God has cast me off. Samuel, in pity to Saul, condescended to grant him this favour, but it was the last, for he never came to see Saul, whilst Saul lived.

Lady Charlotte. As Saul was very sorry for what he had done, and asked forgiveness, why did not God, who is so very merciful, forgive him?

Mrs. Affable. My dear, God sees the very bottom of the heart, and he knew, that Saul was only sorry for having offended him, because it would cost him his kingdom. You see how easy he became, when Samuel had shewn himself along with him to the people: had he been truly penitent, he would have said to the prophet; as for my kingdom, the Lord dispose of it as he pleases; if my offence be pardoned, 'tis all I wish. I dare say, God would have pardoned him. Behold, children, we must be sorry for having sinned, because it displeases God, and not because sin has brought on some misfortune. A glutton, who dies by overeating himself, is heartily sorry for his gluttony, not as a sin, but

as the cause of his death. This sorrow for sin, you easily perceive, is not flight, and such was the sorrow of Saul. Lady Mary, please to go on with the story.

Lady Mary. God said to Samuel, go to the house of Jesse at Bethlehem, for I have chosen one of his sons to be king. When Samuel saw the eldest, who was tall, and well shaped, he concluded, that was he, whom the Lord had chosen; but God said to him, this is not he, for I do not regard the stature of a man, but his heart; and the seven sons of Jesse passed before Samuel, but the Lord did not chuse any of them; and the prophet asking him, if he had no other children, Jesse answered; I have another, the youngest, called David, who tends my flocks. David was brought in; he was little, and had a beautiful countenance. The Lord having signified to Samuel, that this was he, whom he had chosen, he poured on him a phial of oil, and anointed him successor to Saul. From this time the Spirit of the Lord was with David; and Saul, on the contrary, was given up to the evil spirit, which he was so tormented with, that he often was in a downright rage. Saul was told, that if he got some skilful musician to play on the harp before him, it would relieve him, and as David was master of that instrument, the king begged.

begged him of his father. As soon as Saul saw David, he loved him, and made him his armour-bearer, and every time the evil spirit tormented him, David played on the harp, and the king was relieved.

Mrs. Affable. Go on, lady Charlotte.

Lady Charlotte. There was, among the Philistines, a giant, named Goliath, who was armed in a terrible manner: he came to challenge the Israelites to fight, but nobody dared to encounter him. In the mean time, David was got home to tend his sheep, and his father bid him take some provisions with him for his brothers, who were in the camp. When he arrived there, he saw this giant, who made a jest of the Israelites, and their God, which displeased David extremely; and he asked, what reward would be given to the person that should kill the giant; and he was told, that the king would give him his daughter in marriage. One of David's brothers, who had heard the question that David asked, told him, he was very proud, and that it would be much better for him to go back, and tend his flock. Saul having been informed of the question asked by David; Friend, said he to him, would you undertake to fight the giant; you are as yet but a youth. While I tended my father's flocks, answered David, a lion and a bear came up to
beggd fall

fall upon them, but I slew them both; and I trust, that God, who delivered me from the jaws of the lion and the bear, can equally deliver me from the hand of the giant. Then Saul gave his own armour and his arms to David; but, finding them too heavy, he only took his sling, which is a sort of engine or instrument to sling stones with, and five smooth stones out of the brook. The giant seeing David who had the air of a tender youth, laughed at such an enemy. Dost thou, said he to him, take me for a dog, that thou comest with a staff, and stones taken out of the brook; but I will slay thee, and give thy flesh to the fowls of the air. To this David answered, Thou thinkest thyself secure from danger under thy armour, and with those weapons, but I meet thee armed with the power of God, who will make me victorious. With that he hastened towards the giant, and flung a stone at him, which broke through his forehead, and killed him on the spot; upon which David cut off his head with his own sword. The Philistines, seeing the giant slain, fled away in confusion, and the Israelites made a great slaughter of them. This was celebrated by all kinds of rejoicings, and the women played on their musical instruments, and sung: this was their song, *Saul has killed his thousands, and David his ten thousands.*

These words made the king very jealous, and he began not to love David, on account of this young man's succeeding in all that he undertook, because God was with him. But Jonathan, the son of Saul, was more equitable than his father; for he so much admired this noble exploit of David, that he stript himself of his robe, and made him a present of it; which, in those times, was the greatest mark of esteem that could be given to a person; and he, ever after, loved David.

Lady Mary. I pitied Saul, and now I have but little regard for him; he was very ill-tempered to be jealous of David, who had done him such a signal service, and performed such a brave action.

Mrs. Affable. There have been too many princes like Saul, jealous of those, among their subjects, who had distinguished themselves by famous actions; that is very mean, and very unjust. Ladies, please to make another reflection: David does not say to Saul, I killed a lion and a bear by my own strength, and shall, by the same, overcome Goliath. No, he owns that by the help of the Lord he got the better of those terrible animals; and hopes, by the same assistance, to conquer Goliath. We are strong

strong enough, children, when we place our confidence in God. Lady Tempest, the enemies you have to fight against, are more powerful than those David overcame; you cannot defeat them by yourself, that is impossible; but if the Lord second you in the encounter, you are sure of victory; and, to this effect, my dear, you must continually beg his assistance.

Lady Witty. Talking of the provinces of France, you said, Mrs. Affable, that Lorrain lay at the north-east. How can that be a province of France, since you told us the late Emperor was Duke of Lorrain?

Mrs. Affable. To clear up this, requires a great deal of time; but it is now too late to have it to-day. We will begin the next lesson with an account of it, and settle that point. It will be much prettier, lady Mary, than a fairy tale; as all I shall tell you will be true.

strong enough, children, when we place our
 confidence in God. Lady Trenchard the elder
 said, "I have seen the more powerful
 in their state David overcome; you cannot do
 it." But the Lord is with us, and we shall be
 victorious.

DIALOGUE XXV.

The TWENTY-THIRD DAY.

Lady Mary.

MRS. Affable, you promised us, for this day, an account with regard to Lorrain's being a province of France.

Mrs. Affable. I will stand to my promise, children; but I must teach you the difference between an *elective* and an *hereditary* kingdom.

Lady Mary. What is the meaning of those two words?

Mrs. Affable. A kingdom is said to be *Elective*, when the king's sons do not of course succeed to the crown, but the nation is at liberty to bestow it on a person not at all a-kin to the royal family. An *Hereditary* kingdom is that, where the law obliges the people to acknowledge the son of the late king, or his next relation, for their sovereign.

The kingdom of Poland is *Elective*, children; there the people chuse their king: but the king of Sweden, in a war with the Poles, forced them

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to turn out their king, and chuse another. This new king's name was *Stanislaus*, and one of the best princes. But the king, who had been dethroned, making war against him, *Stanislaus* proved weaker, and was obliged to fly, in disguise, with a nobleman of his court. This nobleman carried the purse, wherein *Stanislaus*'s money was. As he was one day giving some money to a man, word was brought, that he was wanted for an affair that required immediate dispatch; he went out, and, by good luck, forgot to take the purse with him; for advice came to *Stanislaus*, that the enemy was coming to take him, upon which he was again obliged to fly. Now, imagine to what distress he would have been reduced, if the nobleman had not left the purse on the table, which then was his *All*. *Stanislaus* begged of some men he met in his flight, to assist him in his escape; but they were ill-natured people, who used him very unworthily for several days that he staid with them, and continually threatened to deliver him up to the enemy: for tho' they did not know that he was the king, they imagined that he was some great lord of the court; and if *Stanislaus* had fallen into the enemy's hands, they would have put him to death. However, he happily escaped, and spent several years under the protection of

of a prince, who gave him an asylum in his territories. You see, children, that he had lost all; but, as a good Christian, he submitted to the will of God, and lived contentedly. He had a daughter, who was as virtuous as her father; any other, would have broke her heart, to see that her father was no longer king. But, as to her, in all appearance, she used to say, it is better for my father to have lost, than to have kept his crown, as God has so permitted it. It pleased God to reward the piety and wisdom of this princess, and to this end he inspired a prince, who then governed France, to bring about a marriage between her and the king of France, though she was older than the king, and not very beautiful. The king married her, and loved her extremely, on account of her great virtue. Some time after, a great war broke out, and, when a peace was concluded, it was agreed, that the duke of Lorraine should give up his country to Stanislaus, and that, in exchange, he should have a richer country in Italy, called Tuscany. From that time, the year 1737, to his death in 1766, Stanislaus was duke of Lorraine, where his only care was to make his subjects happy, and to do good to the poor. Upon his demise, Lorraine belongs to the king of France. *Lady Mary.* Then king Stanislaus is not still alive.

Mrs.

Mrs. Affable. No; but his daughter is; she is queen of France; and as she submitted to her father's losing the crown, God was pleased to reward her resignation with the crown of France, which is hereditary in the royal family, and will descend to her issue. We never make a sacrifice to the Lord, but we find much more returned from his bountiful hand; often in this life, but always, without fail, in the next.

Miss Molly. You say, Mrs. Affable, that the crown of France is hereditary; that is then, that when the king dies, the people are obliged to receive for king, his son, or his daughter if he has any, or his nearest relation.

Mrs. Affable. In France, my dear, daughters cannot inherit the crown; there is a law which excludes females from inheriting salique estates, that is, estates to which nobility is annexed, or noble fiefs; as the crown is the most noble, this law excludes all females from inheriting the sovereignty of France. It is not the same in England, Spain, Muscovy, &c. where, on a king's dying without issue male, the eldest daughter succeeds to the crown. Let us now speak of the provinces to the northward of France; the first of these, which lies north-east of France, is *Alsatia*, and became a French province in the seven-

seventeenth century ; the capital is *Strasbourg*, near the *Rhine*.

Miss Molly. What is a century, *Mrs. Affable*?

Mrs. Affable. It means a hundred years, my dear. All nations have chosen the date of some great event, from which they reckon the years. Thus the children of Noah took the deluge for their *Æra*, that is to say, the time they began to count. This is called *Æra*. The Greeks computed their years from the time the Olympic games were restored by Iphitus, and celebrated at Olympus, a city of Greece. An Olympiad was the space of four years. The Olympic games were celebrated in the beginning of every fifth year, which was the first of the succeeding Olympiad. It was usual to say, such a one lived in the tenth or twentieth Olympiad. And thus, in Greece, they reckoned from the time those games were restored. The Roman *Æra* was the year in which Rome was founded, and they said, we waged war with such a nation the two hundredth year of Rome, that is from the building of Rome. The Christian *Æra* is from the birth of Jesus Christ. Now, was I to ask you, my dear, what year of the Lord we are in, how would you answer?

N. B. There is a dispute about the precise year of the Christian *Æra*.

Mrs.

Mrs. Molly. We are in the year One thousand seven hundred and sixty-seven.

Mrs. Affable. What does that mean, lady Witty?

Lady Witty. That it is, this year, seventeen hundred and sixty-seven years since Jesus Christ came into the world.

Lady Mary. But I often hear the name of Jesus Christ; and I say, in my daily prayers, that I believe in Jesus Christ: Do you know, Mrs. Affable, that I don't very well understand what I say.

Mrs. Affable. Because you repeat your prayers, like a parrot, without minding what you are about. Let us go through with our Geography, then you shall repeat your belief, and I will teach you, for the present, to observe what is said there concerning Jesus Christ, till we have learned out that part of the Scripture, which is called the Old Testament, or the history of all that God has done for mankind, before the birth of Jesus Christ. When you are perfect in that, then we will proceed to the New Testament, it is the history of Jesus Christ during the time of his being on earth.

We have spoken of *Alsatia*, and its capital; the capital of *Lorrain* is *Nancy*; next to *Lorrain*, towards the north-west, are the French
Low

Low Countries, the capital of which is *Lisle*. Farther towards the west lies *Picardy*, with its capital *Amiens* on the river *Somme*. The next province is *Normandy*, the capital *Rouen* on the river *Seine*, and lastly, directly north-west lies *Brittany*, the capital *Rennes* on the river *Vilaine*. I could observe several remarkable particulars relating to these provinces; but as I have promised lady Mary, that I would hear her say her belief, we will refer them to the next lesson. Now, lady Mary, begin.

Lady Mary. I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, his only Son, our Lord.

Mrs. Affable. You say daily, that Jesus Christ is the only Son of God, the Almighty, the Creator of heaven and earth: that he is our Lord, our Master, our King, our Judge, who has a right to give us laws; for all these things are included in the word *Lord*. Now let us hear, what Jesus Christ has done.

Lady Mary. Who was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into Hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God, the Fa-

ther Almighty, from thence he shall come to judge the quick and the dead.

Mrs. Affable. Jesus Christ, who, as we observed, is your Lord, came into the world by the virtue and power of the Holy Ghost, and was born of a Virgin, called Mary. But why was Jesus Christ, who was God, made man? To reconcile God, his father, to men, who were all sinners, to come from heaven, and do penance for our sins, and to expiate them by his sufferings and death under Pontius Pilate. The justice of God requires sin to be punished, and Jesus Christ, for our sakes, offered himself, to undergo the punishment. Would you know, how horrible sin is; take notice, what Jesus Christ suffered, to obtain forgiveness for us. The wicked seized and bound him, buffeted him, spit in his face, afterwards they tore his flesh with scourges, then they pressed a crown of thorns on his head with that violence, that the thorns pierced through the flesh. Represent to yourselves, my dear children, our Saviour Jesus Christ in this condition, his body mangled, his face covered with spittle, and clotted blood sprung from the wounds the thorns had made in his head. Well, children! all this was nothing. In this distressed condition they laid a heavy cross on his shoulders, which he was to

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carry up a steep mount. He was so weak, that he fell in the way. Don't think, that he was eased of this heavy cross. They thought it enough to oblige a man to help him. When he reached the mountain, they stretched him on the cross, took large nails, and drove them thro' his feet and his hands, to fasten him to the cross; then they raised it upright, and left Jesus to expire on it. You cry, children, and you have just reason for it. After all, he endured these torments for your sakes, to save you from hell, to purchase eternal happiness for you. If any of you had committed a crime, and were sentenced to suffer at the gallows, and I should get a petition put into the hands of his majesty to this effect: Dread Sir, I beg of your majesty, that you will pardon lady Witty and lady Tempest; and he should answer: it must not be, they have broke the law, they must suffer; and hereupon I should say to the king: Well, Sir, pardon them, and I will suffer the law instead of them. I appeal to you; could you ever forget me? Would you not be continually saying: That dear good woman, Mrs. Affable, had it not been for her, I should have suffered death long ago? She must certainly have loved me very much to do so. Could she come to life again, I would bestow all I am worth upon her, and love her above all things in the world.

Lady Tempest. Oh ! Mrs. Affable, I am a pitiful wretch, and extremely ungrateful, never to have thought on what Jesus Christ has suffered for me, and to be so fond of those, who are kind to me. T'other day, cousin Sensible desired to sup with me in the kitchen, to ease me of part of the shame. Well ! were I to live a hundred years, I would never forget that kind offer ; and yet I never think of loving Jesus Christ, who has done so much more for me.

Mrs. Affable. You have done still worse, my dear. Instead of loving him, you have offended him greatly. Jesus Christ speaks to your heart, and says : Child, when you are in a passion, when you fail in your duty, you offend me, who have loved you so much. Mend your life, I desire you, be good, otherwise you shall not go to heaven, and all I have suffered for you, will be in vain ; and yet you stop your ears, and slight his tender intreaties ; judge, whether this usage does not exceed the barbarity of lions and tygers.

Lady Witty. Believe me, Mrs. Affable, this comes from not thinking at all of those things. I repeat the belief every day, but not with the attention I have when I sing a song.

Lady Mary. I assure you, Mrs. Affable, that, when I shall repeat it hereafter, it must be with tears ;

tears; and since Jesus Christ, who loves me so, only desires me to be good, I engage my word, to observe all that you shall recommend for my growing better. But, pray, Mrs. Affable, how could there be found men wicked enough, to make Jesus Christ suffer so much? What harm had he done them?

Mrs. Affable. Jesus Christ was born among the Jews; he descended from Abraham and David, and now I tell you, what he did among them. He cured their sick, raised their dead to life, and did good to all; but he reproached their priests, and a set of hypocrites known by the name of Pharisees he reproached with their hypocrisy and other vices. Besides, the people followed Jesus Christ, who was so good to them. Those wicked men conceived such a jealousy against him, that they were enraged, and imposed on the people by telling them, that Jesus Christ was a bad man, and he was in consequence put to death in the cruel and barbarous manner I have mentioned. But three days after he came alive out of his tomb, and after he had continued forty days longer on earth, he ascended into heaven in the presence of many persons; there he sits at the right hand of God, from whence, at the end of the world, he shall come, to judge all mankind. But all these things we shall see more fully,

when we come to learn the history of the new Testament, which I promised you ; but we must first go through that of the old, which we have begun.

Lady Mary. The rage and jealousy of Saul against David increased every day, and he resolved to destroy him. To this end he told him, that he should marry his daughter Michal, provided he killed a hundred Philistines ; he supposed that David would meet with one, who might kill him ; but the Lord was with David, who killed two hundred instead of one, and Saul was obliged to give him his daughter. One day, that David was playing on the harp before him, Saul endeavoured to run him through with a spear ; but David avoided it, and fled home. The king sent soldiers to take him. Michal, his wife, let him down from a window, and put an image in the bed with her husband's cap on ; and she told the soldiers, that he was sick. By this means, David had time to make his escape. Jonathan did all in his power, to persuade his father, to take David again into favour ; but seeing he could not bring his father to it, he advised his friend to fly ; and they swore before the Lord an eternal friendship to each other. David, in his way, called upon the high priest Ahimelech, and desired him to give him some loaves and arms.

The high priest, who was a stranger to Saul's displeasure against David, gave him five loaves and Goliath's sword; but an Edomite and the chief of Saul's herdsmen was present. He went and informed his master, who ordered some soldiers to kill the high-priest and all his family, though Ahimelech had proved clearly, that he was innocent. The soldiers refusing to lift up their hands against the high-priest of the Lord, Saul commanded the Edomite to kill Ahimelech, which he immediately did, and moreover eighty-five sacrificing priests. This cruel prince also destroyed a whole town belonging to the priests, with all their wives and children, and even those of the tenderest age.

Lady Charlotte. O! what a wicked man was that Saul! How came God not to punish him?

Mrs. Affable. A little patience! God bears with the sinner a long time; he heaps sin upon sin; but at length the goodness of God is wearied out, and the critical moment comes at last, when he sends off against the sinner the thunderbolt, which he had so long withheld over his head. Go on, lady Charlotte.

Lady Charlotte. Saul pursued David in all places, wherever he thought he could be found. As it happened, one day, that David and sixty of his men were concealed in a large cavern,

Saul had occasion to step in. You know, ladies, that, coming out of the day-light into a dark place, one sees nothing. Saul did not perceive David; but David saw him very plainly, and those, who were with him, advised him to kill Saul. But David made answer: God forbid, that I should lay hands on my king, whom the Lord has anointed; he only cut off a slip of his robe, and was even sorry afterwards, fearing that it was a want of respect to his king. When Saul was gone, David got upon the rock, that was over the cavern, and called out to Saul. Why does my Lord, said he, listen to their discourses, who speak ill of David? As I had an opportunity to cut off a piece of your garment, I had the same to destroy you; but I respected you as my king. Now be the Lord judge betwixt you and me. He knows, that you persecute me unjustly, who am no more than a mean insect in comparison with you. Saul, hearing these words, said, is it not thy voice, my son David? and he wept. You are, he added, better than I, and from your goodness I know that God has certainly chosen you to wear the crown. Swear to me, in the presence of God, that, when you ascend the throne, you will not destroy my family. David having promised this upon oath, the king went off. Jonathan had made
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the like request to David. Be of good heart, said he, it is out of my father's power to hurt you. He knows full well, that you are to be king of Israel. For my part, I shall not be jealous with seeing you placed in the throne, and I shall be very easy, if I am next to you; for prince Jonathan loved David better than his own life.

Lady Mary. Well! I am glad that David and Saul are friends; the king very likely never thought of doing him any farther harm, after David had been so good as to spare his life.

Mrs. Affable. An evil heart, children, is not so easily corrected. There are some moments, when men are ashamed of their wickedness; but this shame soon goes off, and they return to their wickedness, as you will see Saul did.

Lady Witty. This wicked king had a virtuous son. I love Jonathan much. I hope, that David was very good to him, when he came to the crown.

Mrs. Affable. David, my dear, had not that pleasure. Jonathan was killed before he came to be king; but we shall see how it was, the next meeting. Please to go on, Miss Molly.

Miss Molly. Samuel died about that time, and David betook himself to the desert, near mount Carmel. There was in that part of the country a man, named Nabal. He was mighty rich,

but a meer churl. He had a very handsome and prudent wife. Her name was Abigail. David, being informed that Nabal's sheep-sheering in Carmel was in hand, sent some of his people to him, with a compliment, and withal to put him in mind, that all the time he had been in the desert with his shepherds, he had taken care, that no wrong should be done to them, and that accordingly he requested of him to make him a small present, as customary on those occasions. Nabal, instead of a civil answer to the men, who were sent; I know nothing of David, said he; the world swarms with runaway servants. When this rude answer was brought to David, he set out with four hundred men, and vowed he would destroy him, and all that belonged to him. A shepherd of Nabal's heard of this resolution of David, and hastened away to Abigail. These men, he told her, have taken great care of us; notwithstanding which our master has given them the greatest provocation by his rough behaviour, and they are on their way to destroy him. Abigail rose immediately, and getting ready a handsome present of all sorts of provisions, went to meet David, and spoke to him with so much prudence, that she appeased his anger. He then reflected, that he had like to have committed a great fault by the revenge he designed

designed to take of Nabal; and he thanked the lady for having prevented it by her discretion. Abigail, at her return, found her husband feasting, and as he was drunk, she said nothing about what had happened, till the next morning. Nabal was so struck with the danger he had been in, that he fell sick, and died a week after. Upon this David said; because I have made a sacrifice of my passion, and the desire I had to be revenged, the Lord has avenged me. This brought Abigail into his thoughts; and upon reflection, that a woman, who had prudently contrived putting a stop to his passion, was a treasure, and would hinder him from committing many faults, he sent proposals of marriage to her, which she accepted, and they were married. He had also another wife, Ahinoam by name. Michal had been given away by Saul to another. But Saul, forgetting the regard shewn by David to his life, assembled an army to pursue him. They came to a plain, where they pitched their tents for the night. Abner was upon guard at the king's tent; but, instead of keeping due guard, they fell asleep. David with one of his men came into the king's tent. The man, who attended David, desired he would let him kill Saul, but David hindered him. The man, said he, who shall lift his hand against the Lord's anointed, shall not be guiltless.

guiltless. David was content with taking away Saul's spear and cup; but being got at a good distance, he called out to Abner: You are a rare man indeed; cried he; you certainly deserve death for not guarding the king better. Saul, hearing these words, called David his son, as he had done before, and owned, that he had more worth than himself, and made him a promise, that he would never more endeavour to do him any hurt; but David knew him too well, to trust to his word, and fled to another place.

Lady Witty. This Saul vexes me with his promises he never means to keep. David must be very good, not to get rid immediately of a man who persecuted him so cruelly.

Mrs. Affable. But this man was his king; he was his father-in-law. Must David be wicked, because Saul was? What would become of the world, dear children, if every one thought, they had sufficient authority for taking their revenge? No, this is to be referred to the laws in force amongst men, and when no recourse can be had to them, to the law of God. David had just seen, that God had revenged his cause against Nabal, without any act of his, and he would not by any means expose himself a second time to commit a crime.

Lady

Lady Tempest. But yet with all his patience, David was in the greatest distress. Why? he was every moment in danger of his life. He was obliged to live in the woods, and in the want of all necessaries, even when he was the true king, for Samuel had anointed him king.

Mrs. Affable. Would you rather have been Saul than David?

Lady Tempest. Not at all, Mrs. Affable, I take him to be much unhappier than David.

Mrs. Affable. You judge very right, my dear. No one is to be pitied, that is virtuous; David was truly so. The accidents of this life, sickness and poverty, are not what make us miserable, those affect the body; but that body is not you; it is a stranger, it cloaths the soul, and these corporal evils are not to be regarded any farther than they affect the soul. If I am fond of dress, it would be a concern to me, were my gown dirty or rent, but if I listen to reason, I shall soon make me very easy. David, while he suffered all the inconveniencies, to which Saul's cruelty exposed him, knew very well, that this only related to his cloaths; but had he offered to revenge himself, this would have brought guilt on his soul. Now the soul was to be of much greater concern to him than his body, which was only his coat, whereas his soul was his very self.

Lady

Lady Charlotte. But, Mrs. Affable, I can't but think, my body is myself, as well as my soul.

Mrs. Affable. No, no, my dear, when you are dead, the worms will eat up your body, your bones will moulder into dust; and you will still exist; for your soul will remain the same it was. You know, very well, that is immortal.

Lady Charlotte. I have been told so; but it is what I don't understand.

Mrs. Affable. You will, my dear, some time or other. When we have made some farther progress, we will talk these matters over, which at present are too difficult for you. Now let us see, whether the account, we have had of Abigail, does not afford us some useful reflection?

Lady Sensible. It does, Mrs. Affable. In my opinion David acted a commendable, very wise part; he did not marry her for her riches or beauty, but because she was prudent, and by appeasing his anger had hindered him from committing a crime; and unquestionably, he hoped, that she would do the same on a like occasion.

Mrs. Affable. That is a very proper reflection of yours, my dear. Nothing is more valuable than a friend, who is so kind, as to favour us with his advice, when we are about to do any thing.

thing misbecoming. Such a friend is to be prized above all that is thought precious; and David shewed himself a man of great sense in marrying Abigail.

Lady Mary. But, Mrs. Affable, he had already two wives; is it lawful to have several wives?

Mrs. Affable. This was allowed formerly, my dear; but not among Christians, Jesus Christ having forbid it.

Lady Witty. I am very glad of it. If a man might have several wives, I would never marry. I could not be mistress at home; besides, I should always fancy, that my husband loved one or other of his wives better than me.

Mrs. Affable. That is, my dear, you are disposed to be jealous; you would have been very unhappy had you been born in China.

Lady Mary. Have the Chinese several wives?

Mrs. Affable. They have, my dear, as well as most of the nations in Asia; and as we have half a quarter of an hour on our hands, I'll tell you how they go about their marriages in China. First, you must know, that Chinese women never go out of their houses, and never see any men but their husbands and parents.

Lady Sensible. How are they married then, Mrs. Affable? Is not a gentleman allowed

to

to see a young lady, when he intends to marry her?

Mrs. Affable. The couple, that is to be married, are not concerned in making the match, but the fathers. A man, who has a son, goes to another, who has a daughter; he enquires into the young person's qualifications, and if he thinks her proper for his son, he asks her for him. If the father betroth his daughter to the other's son, he goes, and acquaints his daughter, that he has disposed of her in marriage. Then she is drest up in her finest clothes, she is shut up in a close chair, and carried to the bridegroom's house. Sometimes, he is pleased with his bargain; sometimes the lady is not much to his liking; but you need not fear his behaving ill to her on that account; he has too much respect for his father, who has chosen her for his wife, to act otherwise. He lives with her eight days, and after that he desires her leave to chuse another woman among her waiting-maids. The wife never refuses this; but the woman the husband chuses continues to be her servant, and the wife chosen by his father is always mistress of the house, and the children by the maid call her mother, and obey her.

Lady Tempest. Well! This must be some comfort. She is still mistress; but if the servant should be saucy, can she punish her?

Mrs.

Mrs. Affable. To be sure, my dear, but that never happens. The maid knows, that she must respect her mistress, and endeavour to gain her favour, both for her own and her children's interest. The mistress, out of complaisance to her husband, and to engage his affection, behaves handsomely to the woman he loves; and all these people generally live together with the greatest good understanding.

Lady Sensible. But they must be more complaisant than other nations. I have read a passage in the life of Denys, the Tyrant of Syracuse, that he married two wives the same day, and found means to make them live peaceably together; and I have heard it said, this was a proof, that Denys was a person of the greatest abilities, as nothing was more difficult than to keep up a good correspondence between two women, who live in the same house, and have the same share of authority in it.

Mrs. Affable. Whoever said so judged very well, and so much the more, as both Denys's wives had children; and it was natural, that each should endeavour to place them on the throne; but in China there is no such difficulty. If the mistress has children, they are always above those of the maid. But education, Ladies, is all in all. Young women there are informed from their youth, that such is the custom of the

the

the country ; they know it must be, and consequently they don't think it any way extraordinary.

Miss Molly. But the poor women must have a tedious time of it, never to go abroad.

Mrs. Affable. I told you, they never walked out on foot ; but they are carried a visiting in a sort of close chairs. It is a shame for a young woman to be seen in public ; none but the poor and the scum of the people take that liberty. Though if the Ladies were fond of gadding, they could not go far for their feet.

Lady Mary. Why ? Are not their feet like ours ?

Mrs. Affable. When they are born, their feet are like ours ; but care is taken to bend their toes in under their feet, and keep them bent with bandages, so that when they grow up, their toes are close to the sole of the foot, like our fingers, when we close our hands. It is not known, who first introduced this custom ; but probably it was meant to teach the Ladies, that gadding does not become them, and that home is the best place for them to keep in, and to mind their children and domestic concerns. Adieu, children ! our time is out.



DIALOGUE XXVI.

The TWENTY-FOURTH DAY.

Lady Mary.

MR S. Affable, we have not had a tale, this long time; shan't we have one to-day?

Mrs. Affable. With all my heart, children.

There was a Lord, and he had two twin-daughters; they were called by names perfectly suitable. The eldest was very beautiful, and was called *Bella*, and the second, who was very homely, was named *Monstrosina*. They were under the care of masters, and till twelve years of age they applied themselves duly to their exercises; but then their mother was guilty of a great indiscretion; without ever reflecting, that the young Ladies had still a great deal to learn; she took them to assemblies. As they loved diversions, they were pleased with seeing the world; this took up all their thoughts, even at the time of their lessons, in-somuch that they grew quite tired of their masters. Not to learn any more, they found num-

berless pretexts; sometimes a birth-day, sometimes an invitation to a ball, at others an assembly. The whole day was to be spent in dressing, so that cards were perpetually sending to the masters, to desire they would not come. On the other hand, the masters, seeing that the two young Ladies did not apply themselves to their learning, grew very indifferent about giving them any farther lessons; for in that country masters did not give lessons merely for a subsistence, but for the pleasure they took in observing the improvement of their scholars. The masters came but seldom, and the young Ladies were not very sorry for it. They led this course of life till fifteen, when Bella was grown such a beauty, that she was admired by all that saw her. When the mother brought her daughters into company, all the gentlemen made their court to Bella; one praised her mouth, another her eyes, her hand, and her shape; but whilst this profusion of praise was Bella's share, her sister was not so much as thought on. Mean while Montrosina fretted to death for being so ugly, and, in a very short time, was out of conceit with the world and seeing company, where all the respect and preference was given to her sister. She began with wishing never to go out; and one day, that they were invited to an assembly, which was

to

to be concluded with a ball, she told her mother she had the head-ach, and begg'd to stay at home: she found an extreme uneasiness in being alone, but to pass the time, she went to find a romance among her mother's books, and was greatly mortified to find the door locked, and that her sister had carried away the key. Her father had a library, but it consisted of serious books, and those she hated. Necessity has no law, and she took one of the books; it was a collection of letters, and on opening the book, she met with the following letter, which I will repeat to you.

“ You put this question to me. How comes
“ it that the greatest part of your very hand-
“ some women are extremely ignorant and
“ silly? I believe I can account for it; 'tis
“ not that they are born with less capacities
“ than others, but because they neglect to
“ cultivate their minds. They are vain, and
“ they desire to please. An ugly woman knows
“ she cannot be loved for her face; this puts
“ her upon distinguishing herself by her wit.
“ Hence she applies herself to books, and in
“ spite of nature becomes agreeable. The
“ beauty, on the contrary, needs only make
“ her appearance to please; her vanity is satisfi-
“ ed; as she never reflects, she does not
“ think that her beauty is only for a season;
“ more-

“ moreover, she is so taken up with dress, with
“ the care of being at every assembly, to appear
“ with advantage, and to hear herself praised,
“ that she could not find time to cultivate her
“ mind, however convinced she might be,
“ that it was necessary. Thus she becomes a
“ mere fool, taken up with childish tricks, the
“ vain frippery of dress, shews and sights. This
“ may last to thirty, at most, forty years of age,
“ if the small-pox, or some other disorder, do
“ not put this beauty out of play. When youth
“ is over, the time for learning is past: thus
“ this young Lady, once, but now no more a
“ beauty, continues in ignorance all her life
“ long, though nature has given her as great
“ advantages as any other; whereas the homely
“ young woman, who now is become very a-
“ miable, defies old age and sicknesses, that can
“ take nothing from her.”

Monstrosina, having read this letter, resolved
to make her advantage of the truths which it had
laid open to her; she sends for her masters to
come again, applies herself to reading, makes
good reflections on what she reads, and, in a
short time, becomes a very valuable woman.
When she was to wait on her mother, in the
visits she made, she always chose a place near
those whom she had observed to be persons of

wit

wit and understanding. To these she proposed several questions, and retained the best things she heard from them; she even accustomed herself to write down what was most remarkable, that it might not be forgot; and, at seventeen years of age, she spoke and wrote so well, that all persons of merit were pleased to be acquainted with her, and to correspond with her by letters. The two sisters were married the same day: Bella to a charming young prince, and only twenty-two years of age. Monstrosina married the minister of that prince, a person of about forty-five years old. He had observed this lady's good sense, and he greatly esteemed her, for indeed her face was not very proper to inspire him with love for the woman he chose for a wife, and he owned to Monstrosina, that his passion went no farther than friendship. This was the very thing she wanted; nor did she envy her sister's marrying a prince, who was so enamoured, that he could not be easy without her, and who was always uppermost in his thoughts. Bella was very happy for three months, but, after that, her husband grew accustomed to her beauty, and began to think, that he must not lay every thing aside for a wife; he hunted, and made several parties of pleasure, to which she was not invited; this was very striking

striking to Bella, who fondly thought, that her husband's love to her would continue the same, but now judged herself the most unhappy person in the world, when she saw that his passion abated. She complained; he was vexed; they were friends again; but these complaints being made daily, the prince was, at last, quite weary of them. Besides, Bella having had a son, grew thin; her beauty was considerably impaired, in so much that her husband, who loved nothing in her but that beauty, at last did not love her at all. The grief she was under completed the ruin of her beauty, and as she was very ignorant, her conversation was very tedious. The young people were tired with her on account of her melancholy; and aged and sensible persons took no pleasure in her company because she was silly, so that, the greatest part of the day, she was alone: what increased her trouble was, to see her sister Monstrosina the happiest person in the world. Her husband consulted her in all affairs, intrusted her with all his thoughts, was directed by her advice; and said, in all places, his wife was his best friend; even the prince, who was a man of wit, delighted in conversing with his sister-in-law, and would say, that he could not pass half an hour in Bella's company without sleeping; she could talk of nothing but

dress

dress and attire, which he knew nothing of. His dislike to his wife went so far, that he sent her into the country, where she might mope at leisure, and where she certainly must have died of grief, had not her sister Monstrosina been kind enough to visit her as often as she could. One day, that she endeavoured to comfort her, Bella said, But, pray sister, how comes this difference between you and me? I cannot but see, that you have a great deal of wit, and that I am very ignorant; yet, when we were young, I was said to have, at least, as much wit as yourself. Upon this, Monstrosina related her own adventure to her sister: You are, says she, much displeased with your husband's sending you into the country, and yet what you look upon as the greatest misfortune of your life, may make you happy if you please. You are not quite nineteen; this, indeed, would be too late for any application if you were among the hurry of a town, but this place of retreat, where you are, leaves you all the leisure that you may want for cultivating your mind; you do not want wit, my dear sister, but you must adorn it by reading, and making proper reflections on what you read. Bella found, at first, very great difficulties in attempting to follow the advice given by her sister, as she had contracted a very bad habit of spending her time in trifles; but, with a good resolu-

tion; and a great deal of constraint to herself, she succeeded, and made a surprising progress in all sciences. As she advanced in improving her understanding, and philosophy was a relief in her distress, she was again come to a good plight of body, and more beautiful than ever; but that she little minded, and did not even look in a glass. Mean while her husband conceived such an aversion to her, that he got his marriage annulled. This last misfortune had like to have overcome her, as she had the tenderest love for her husband; but her sister Monstrofina effectually comforted her. Be under no trouble; I have means to recover your husband for you; only follow my advice, and be under no manner of concern. The Prince, having a son by Bella, who was to be his heir, was in no haste for another wife, and only thought of diversions. He took great delight in conversing with Monstrofina, and sometimes said, that he would not think of a second marriage, till he could meet with a woman of as much sense as herself: but, answered she with a smile; what if she was as ugly as myself? Madam, the prince answered, that should not stop me a moment; one grows used to an ugly face; yours is no more forbidding, having seen you so often; and, when you speak, I am almost persuaded, that you are pretty. Then, to tell you the truth, Bella has
cured

cured me of all *Bellas*; I never meet with one, but I get into my head, that she is stupid. I dare not speak to them, for fear of a foolish answer. Now the time of the * *Carnaval* was come, and the prince thought he should be highly delighted, if he could go from ball to ball without being discovered. He communicated this to *Monstrosina* only, and begged she would come masked with him. As she was his sister-in-law, no exception could be taken; and though it should have been known, it could not have prejudiced her reputation. However, *Monstrosina* asked her husband's leave, who consented, and that so much more willingly, for that he had put the prince upon this frolic, to forward the success of the project he had formed of reconciling him to the Princess. He wrote to this forsaken princess, jointly with his lady, who, at the same time, let her sister know how the prince would be dressed. In the midst of the ball, in comes *Bella*, and places herself between her husband and her sister, and entered upon an extremely agreeable subject of conversation with them. At first the prince imagined it was something of his wife's voice, but in a few minutes he dropt all suspicions of that kind. The remainder of the night passed away so fast, as he thought, that at day-break he rubbed his

* *Carnaval*, a time of great diversion in Italy, and several other countries.

eyes, as if he had been in a dream; but he continued quite charmed with the unknown lady, whom he could never prevail upon to take off her mask; all that he could obtain of her was a promise to come to the next ball in the same dress. The prince was there early, among the first, and though the unknown lady came only a quarter of an hour later, he taxed her for coming so late, and protested, under very strong asseverations, that he had been extremely uneasy. He was more taken with the unknown lady the second time than the first; and he fairly owned to Monstrosina, that he was enamoured with that lady to a downright degree of folly. I own, says his confident Monstrosina, that she has a very great share of wit, but, if you would have my opinion of the matter, I suspect that she is uglier than I am; she loves you, and she fears she shall lose your heart, when you have seen her face. Ah, madam! said the prince, could she but see my heart, the love she has inspired me with is independent of features. I admire her understanding, extensive knowledge, her superior genius, and the goodness of her heart. But how can you, says Monstrosina, be a judge of the goodness of her heart? I will tell you, replied the prince; when I made her take notice of some handsome ladies, she praised them with all sincerity, and very dexterously

terously pointed out to me other beauties in them, that had escaped me. When I offered, by way of trial, to bring upon the board the scandalous stories, that went about those ladies, she, with great delicacy gave another turn to the conversation, and interrupted me with some accounts very much to the advantage of those ladies; and when I was for going on, she stopped my mouth, with telling me, that she could not suffer detraction. You see clearly, madam, that such a woman, who is not envious of another's beauty, who takes a pleasure in speaking of them to their advantage, who cannot endure detraction, must be a person of an excellent character, and a good heart. What could be wanting to my happiness, with such a person, even though she was as ugly as you seem to think? I am resolved to declare my name to her, and to offer her a share in the sovereignty with me. In effect, the prince, at the next ball, informed the unknown lady of his rank, and assured her, that he hoped for no happiness, without she gave him her hand; but, notwithstanding these offers, Bella, as she had concluded with her sister, could not be brought to unmask. You may imagine the poor prince was in a sad taking; he began to think, as he fancied Monstrosina did, that this bright lady must have a very forbidding face, since she was so unwilling to

be seen; but, however disagreeable the ideas were which he formed of her, this did not diminish the esteem, respect and attachment, which he had conceived for her wit and virtue. His trouble was near to bring on some disorder, when the unknown lady spoke to him to this effect: Prince, said she, I love you, and I will not endeavour to keep this from you; but the greater my love is, the greater is my fear of losing you, when you come to know me. You may think you will see a person with large eyes, a little mouth, fine teeth, and a complexion of lillies and roses; but if, on the contrary, I am faint, and have a wide mouth, with very bad teeth, and a snub nose, you would soon bid me put on my mask again: besides, though I should not be so frightful, I know you are inconstant; you doted once on *Bella*; you grew weary of her. Ah! said the prince, I'll be judged by you, madam: when I married *Bella*, I was young, and I own, that all my attention was taken up in looking at her, not the least in hearing what she said: but after we were married, and the illusion was at an end by seeing her daily, you cannot think that my situation was very agreeable. When we were by ourselves, I was told of a new gown to be put on the next day; she talked of such-a-one's shoes, of another's jewels. If a person of sense was at my table,

table, and the discourse turned on something improving, Bella began to yawn, and concluded with downright sleeping. I would have put her upon letting herself be instructed; this made her out of temper, and she was so ignorant, that I trembled and blushed every time she opened her mouth. Then she had all the faults of a fool; if once she took a thing into her head, there was no beating her out of it; she would hear no reason; it was what she knew nothing of; she was jealous, mistrustful, and given to detraction; yet had I been allowed to take my diversion, I should have bore it better, but that was not what she designed; she would have the silly passion, which I had conceived for her, to continue, and meant to make me her slave during life. You see the necessity I was under, from her behaviour, to get my marriage annulled. I own you were to be pitied, answered the mask; but all this does not yet entirely remove my fears. You say you love me. Do you think you could resolve to marry me, before all your subjects, without having seen me? If that be all, said the prince, I am the happiest of men: come to the palace with Monstrosina; the council shall be summoned early, and I will marry you before them. The remaining part of the night seemed very long to the prince, and, before he

left the ball, he took off his mask, and ordered all the lords of the court to repair to the palace; the same notice was given to his ministers. When they were got together, he gave an account of what had passed between him and the unknown lady; and he concluded his discourse with a solemn oath, that he would not marry any other, and her he would marry, whatever her person might be. All concluded, with the prince, that the person he married in this manner, must be some very frightful object. Guess at the surprize of the company, when Bella, taking off her mask, appeared as beautiful a person, as fancy could form. What was more particular, neither the prince, nor the others, recollected, at first, who she was; a quiet life and her solitude had made such great additions to her beauty; and it was only whispered among them, that the former prince's was a very defective resemblance of this. The prince, in a rapture to find himself so agreeably imposed upon, had not power to speak. But Montrosina was the first that spoke, to wish her sister joy on her recovering the love of her prince. What! said the king, this charming, this sensible person, is this Bella? By what magic has she added to a beautiful figure the charms of the mind and temper, which she absolutely wanted. Has some kind

kind fairy wrought this miracle in her favour? No miracle in her favour; no miracle, Bella replied; I had neglected to cultivate the gifts of nature; my misfortunes, solitude, and the good counsels of my sister have opened my eyes, and engaged me in the pursuit of those graces and beauties which are proof against time and sickness. And these beauties and graces, said the prince, embracing her, have inspired me with a passion, which inconstancy shall never alter. In effect, he loved her as long as he lived, and his love was so true, as to make her totally forget her past misfortunes.

Lady Witty. I think, Mrs. Affable, this is the prettiest tale you ever told us. Tell us the truth, did not you make it on purpose for us?

Mrs. Affable. It may be; whether I did, or not, ladies, it concerns you to make your advantage of it. But I have been so long with this tale, that I fear we shall not have time for Geography. We'll begin with our stories. *Lady Mary,* it is your turn.

Lady Mary. David to avoid falling into the hands of Saul, went to a king of the Philistines, who assigned him a town for quarters for him and his men. Some years after the Philistines declared war against Saul, who was in great terror; he consulted the Lord, but, not being

answered, he bid his subjects look for some person, who divined, or foretold what was to come, by means of the evil spirit. But this was a difficult task; he himself had made a law, that all such should be put to death, however, one, a woman, was found. He went to her disguised, with two servants, and desired her to bring him up a deceased person, whom he wanted. The woman made answer, Why do you put me to this trial; don't you know, that the king has forbid what you require? I swear to you by the Lord, said he, that you shall receive no harm for it. Then this woman began her conjurations; and, on a sudden, with a loud shriek, you have deceived me, she cried out, you are the king. Saul endeavoured to pacify her, telling her she had nothing to fear, and asked her what she saw. I see an old man, she said; and Saul found, by her describing the person, it must be Samuel; and he enquired of him, what would be the success of the battle he was about to give. Why dost thou disturb my rest? said Samuel: what I have foretold thee shall surely happen; because thou hast disobeyed the Lord, he will take thy kingdom from thee and thy sons, and to-morrow thou shalt be with me. Saul, struck with terror, continued on the ground, on which he lay prostrate before Samuel;

mucl; however, at the woman's request, he took a little refreshment. The next day, Saul gave battle, and observing that the enemy prevailed against him, he fell on his own sword, and his sons were slain. The Philistines finding his body, hung it up; but the inhabitants of Jabez, in a body, took the corpse, and gave it burial.

Lady Charlotte. I have always been afraid of the dead, and I shall now be much more so. Nurse used to say, that they came again, and has told me a number of stories to that purpose.

Mrs. Affable. Your nurse must be very silly. No doubt but God, if he pleases, can bring up the dead, as he did with regard to Samuel, and phantoms that resemble them; but it is also certain, that God never works miracles without reason, and great numbers of stories told on this head are mere fables; I could mention several instances, but two shall suffice.

A gentleman was dispatched by the king into Germany, upon affairs of consequence. On his returning post, with four servants, night overtook him in a sorry hamlet, where there was not even a poor pot-house. He asked a country-man, if he could not lodge at the manor one night. The country-man answered;

Sir, it has been forsaken some time ; there is only a farmer there, and his house stands apart from the manor, and he only dares to go in by day-light ; because the house is haunted with spirits that come again and beat people. This gentleman, who had no fear, said to this cottager, I am not at all afraid of spirits, I am more than a match for them ; and to convince you, my men shall stay in the hamlet, and I will be there all alone : but it was not, for all that, his intention to go to bed ; he had heard a great deal of the departed coming again, and he had a great curiosity to see some of them. He had a good fire lighted ; pipes and tobacco were brought, with two bottles of wine, and he laid on the table two brace of loaded pistols. About midnight, he heard a frightful rattling of chains, and saw a man of more than ordinary size, who beckoned, and made a sign for his coming to him. The gentleman, undaunted, stuck two pistols in his belt, put the third in his pocket, and took the fourth in one hand, with the candle in the other. Thus equipt he followed the phantom, who, going down the stairs, crossed the court into a passage. But when the gentleman was at the end of the passage, his footing failed, and he slipped down a trap-door. He then perceived his indiscretion ; for he observed, as he looked

looked through an ill-jointed partition between him and a cellar, that he was in the hands not of spirits, but a dozen men, who were deliberating whether they should dispatch him. He also found, by their talk, that they were coiners of bad money. The gentleman, who was in the situation of a mouse in a trap, raised his voice, and desired leave to speak to them. This was granted. Upon which, gentlemen, said he, my coming hither shews very evidently my want of sense and discretion, but at the same time must convince you, that I am a man of honour, for a scoundrel is generally a coward. I promise all secrecy with respect to this adventure, and I promise it upon honour. Avoid murdering a man that never intended to hurt you. On the other side, consider the consequences of my death; I have about me dispatches, which I am to deliver into the king's own hands: four of my servants are now in the neighbouring hamlet. Depend upon it, so many searches will be made, to know what is become of me, that at length it will be discovered. The gang, after they had heard him, resolved to take his word; and they swore him upon the gospels, to tell frightful stories about what happened to him in the manor. In effect, he said, the next day, that he had seen
enough

enough to make a man die with fear, and in this, you are persuaded, he told no lie. *1st* and Here is a story of ghosts well grounded. No one could doubt of the truth, when the fact was warranted by a person of his character. This held for twelve years: after that, as this gentleman was diverting himself at his own seat, with his friends, word was brought, that a man, with two horses in his hand, waited on the bridge, and desired a word with him; that he could not be persuaded to come in. The company was eager to know the meaning of this adventure; but when the gentleman appeared, attended by his friends, the man called out, Stop, Sir, I have but a word with you. Those you gave your promise to, twelve years ago, upon honour, not to publish what you knew with regard to them, are obliged to you for your religious observance of this secret; and now they discharge you from your promise. They have got a competency, and are no longer in the kingdom; but before they would allow me to follow them, they engaged me to beg your acceptance of two horses from them, and here I leave them. In effect, the man, who had tied the two horses to a tree, setting spurs to his horse, went off like lightning; and they instantly lost sight of him. Then the hero of the story related to his friends
what

what had happened to him: and they concluded, that stories of ghosts, however certain they might appear, were subject to many exceptions; since it was found, that, when they were examined with attention, they generally owed their origin to the wickedness or weakness of men.

Lady Witty. I should have sworn, that there had been devils or ghosts in the manor.

Mrs. Affable. Only reflect a little, children, and you'll never take these stories upon trust. It is not readily to be supposed, that God, who is all wisdom and goodness, would work miracles only to torment mankind, or that he permits a soul to come again only to play tricks, to pluck the bed cloaths off while one is asleep, to throw about the kitchen battery, and a thousand other puerilities, which only deserve to be despised. I will shew you, by what happened to myself, in what manner you may proceed on such occasions. I really think, that a sort of fatality in our family had brought together the foolishlest servant maids, and particularly on my account. At six years of age I knew above five hundred stories of people coming again, all which I believed as stedfastly as the gospel; and I became so timorous, that I was afraid of my own shadow; but when reason began to take place, I determined to get the better of this weakness; I accustomed myself

myself to go alone at night, at first with a light, and afterwards without: I had this thought; I am not alone, God is in the chamber that I am going into, and he can protect me; in I walked, and sat down, and was sure not to stir from the place till I was quite at ease in mind; afterwards I used to laugh at myself: if I saw any thing in the dark, I immediately went up to it, and found it to be a piece of linen, or a chair, which at a distance had appeared to me like something frightful; for fear magnifies objects strangely; by degrees I mastered this weakness, and a little adventure, in which I was concerned, brought me to my right senses. An affair called me to a small town, and, on my arrival, I sent for an upholsterer to furnish an apartment, which I was for hiring. The upholsterer acquainted me, that he had a small house ready furnished, and that, for half-a-guinea a month, I should have it to myself. That the house had not been rebuilt above two years, after being burnt down, and that an old woman going back to save her money, perished in the flames. The neighbours took care that I should not be ignorant of this story, adding withal, very gravely, that the old woman came every night to tell over her money. I laughed at the poor people in their face; and they added, I should soon pay for this

confidence; and that the house had been lett several times, but no tenant could stay above three days. I am charmed, I replied, with this occasion; I have always been particularly desirous of seeing and hearing extraordinary things: perhaps I shall meet here with something of that nature; but the mischief is, ghosts are afraid of those that do not fear them, and I very much mistrust, that the old woman won't come again: I carefully examined the house, from the cellar to the garret, for tho' I was very easy about the dead, I had suspicions of the living, and I imagined, that some enemy of the Upholsterer might take a pleasure in frightening people, to hinder the letting of his house. I found nothing amiss, and I spent the day very quietly. About eleven o'clock at night, as my husband and I sat by the fire, I heard a dull noise, but without being able to distinguish whence it came; as it shifted every moment from one place to another, but generally seemed to come from under the middle of the floor, I was so far from being frightened at the noise, that I told my husband, if I had not looked into the cellars, I should imagine that coiners were at work, for the noise was exactly like that of the balance beam, which stamps the money. The next morning all was quiet, but the noise was heard again the following nights, and, after

a fortnight, I observed the noise was greatest on Fridays, which was the precise day the house was burnt; at night I did not go to bed, and, about four o'clock in the morning, I fancied I heard some talking, but it seemed to come from under ground. I longed for day, and, having desired my husband to lie still, I went to the neighbouring house, which was an inn, and found that their stable lay at the back of our parlour, where we heard this noise. You know, ladies, that horses stamp now and then; in the day-time we did not hear them, the noise we had on all sides prevented this, but in the still of the night not a stamp but what we heard. I took a large stick, and after I had struck with all my might, three times on the ground, I got home, and my husband told me, that he had heard three strokes. Friday was market-day, and a great many country people lay all night in town, and put up their horses in this stable, whereby there was most noise on Fridays. I made what haste I could to tell my story: several persons came to hear this noise, which, when the cause was known, appeared to be what it really was, the stamping of a horse on the ground. Those who had been frightened, and given the house a bad name, were quite ashamed. I only staid a month. Tenants came from all parts to take the

the house, and my landlord was so pleased with the courage I had shewn, that with great difficulty I could prevail upon him to take his rent.

Lady Sensible. Yet, Mrs. Affable, if you had not thought of going to the next house, it would have passed current, that the old woman had made all that clutter.

Mrs. Affable. To be sure, my dear, among persons without reason; for it was extremely unlikely that the old woman should come again only to tell her money. Miss Molly, please to go on with your story.

Miss Molly. Two days after the battle, an Amalekite came to David with an account of the death of Saul and Jonathan; for a proof of what he said, I was passing by Saul, said he, who lay half dead with the attempt he had made to kill himself, and desired me to dispatch him; I obey'd him, and brought you his crown. At these words, David rent his clothes, and said to the man, how durst you stretch forth your hand against the Lord's anointed: you shall die. Then David wept for Saul and Jonathan, and blessed the people of Jabez for giving them burial. After this, David was acknowledged King by the tribe of Judah, of which he was; but Abner, one of Saul's captains, got a son of that unhappy Prince proclaimed King by the other tribes,

tribes, in consequence of which there was a war between these two Princes; but the son of Saul having quarrelled with him about a woman, Abner went over to David, and submitted to him as his sovereign. As Abner was going quietly home, Joab, one of David's officers, whose brother Abner had killed in his own defence, fell upon him treacherously, and killed him. David lamented Abner, and cursed Joab for this base treachery. Then David, after he had consulted the Lord, made war upon the Philistines, whom he overcame, and took Jerusalem. At that time he resolved on bringing away the Ark of the Lord, which had remained at the house of Abinadab: it was put into a new cart, and David and all the house of Israel played on musical instruments before the ark of the Lord; but the oxen that drew the cart stumbling, a man hastily put forth his hand, and laid hold of the Ark to prevent its falling; but as he was not a Priest, but only a Levite, and had presumed to touch the Ark, he instantly fell down dead; which terrified David so much, that he could not think of having the Ark at home, upon which he left it with Obed-Edom. However, having heard the profusion of blessings which God shower'd down upon that man's family, he resolved to have the Ark into his city, which he

did with great pomp, for a multitude of victims were sacrificed along the road, and David, in a linnen Ephod, danced before the Ark with all his might. Then the Ark being deposited in a new tabernacle, or tent, which he had pitched for it, he blessed the people in the name of the Lord, and distributed meat and drink among them: at his return home, his wife Michal met him; Truly, says she, you have got much honour by skipping before the Ark, like one of these common dancers. Was it necessary to make yourself so mean before the people? David made answer; I have not debased myself before the people; I appeared humble before the Lord, who has preferred me to your father, to bestow on me the kingdom of Israel; I cannot be too lowly in his presence. David's humility was agreeable to God, and the pride of Michal was punished with sterility.

Mrs. Affable. Your turn is come, Lady Charlotte.

Lady Charlotte. God spake to a prophet, called Nathan, who, in the name of God, went to David. God, said he to him, orders me to acquaint you, that as your care is to build him a temple, he has given you the crown of Israel; it shall never go out of your house, and your posterity shall reign to the end of time. David retired, and, being in the presence of the Lord, sung a hymn of praise, and God gave him victory

tory over all his enemies. When the times afforded David a little rest, he made enquiry, whether any of Jonathan's family were still in being; he found out a son of his, and restored to him all the land that belonged to Saul, and told him he should eat bread at his table continually: this youth was lame on his feet. David had another war, and, contrary to his custom, instead of heading his army, he gave the command of it to Joab, and staid at Jerusalem. One day, as he was walking on the terrass over the roof of his palace, he descried a beautiful woman bathing, and, on enquiring who she was, heard that she was Bathsheba, the wife of Uriah, then with the army, and a very brave man. David fell in love with this lady, and was guilty of adultery. At first he endeavoured to conceal his transgression, by sending for Uriah from the army, to return occasionally to his wife and family. But this brave officer could not be prevailed upon, whilst the Ark, said he, Israel and Judah abide in tents. Upon this, as the King could not marry her, whilst her husband lived, he sent private dispatches to Joab by Uriah himself, wherein he ordered him to place Uriah in the hottest of the engagement against the enemy, where he could not possibly escape. Joab obeyed, and poor Uriah fell. David married the widow, by whom he had a son, and he continued two years

years in his sin. God sent his Prophet Nathan to him. There was, said the Prophet to David, a rich man; he had a great many flocks; a neighbour of his was very poor, and had only an ewe-lamb, that grew up with him, and eat of his own meat, and drank of his cup, and lay in his bosom, and was very dear to him. A traveller came unto the rich man, who would not take any out of his flocks to dress for this way-faring man, but took the poor man's lamb to provide meat for his guest. Here David broke out in great wrath, and protested solemnly the man should certainly die. Thou art the man, said the Prophet. God has given thee the kingdom of Israel, wealth in abundance, several wives, and, had it been necessary, would have still bestowed more on thee; but, in spite of all these obligations, thou hast offended him, and caused Uriah to be slain, that thou mightest have his wife. Therefore I denounce to thee, from God, that the sword shall not depart from thine house, and that thy wives shall be taken from thee. David answered, I have sinned; on this the Prophet said to him, and the Lord has forgiven thee: but inasmuch as thou hast given scandal to thy people, the son thou hast by Bathsheba shall die.

Lady Sensible. How grieved am I, Mrs. Affable!

ble ! Why David is become at once as bad as ever Saul was. How is it possible, that so holy a man should live two years in his sin without any concern ?

Mrs. Affable. Such is the effect of great crimes, my dears ; they harden the heart. But, please to observe ; Saul and David both said, I have sinned ; but David said so from his heart. He was not troubled on account of the misfortunes that were to befall him, but because he had offended God ; and the Lord, who sees the heart, instantly forgave him, that is, restored him to his favour ; nevertheless, he punished him in this life, as he does those for whom he reserves mercy in the next. Mind also, children, the respect due to sacred things. A man, only a Levite, touches the Ark, and died immediately ; but he that received it into his house with respect, is abundantly blessed. Adieu, dear children ; the next lesson shall begin with Geography.

DIALOGUE XXVII.

The TWENTY-FIFTH DAY.

Mrs. Affable.

I Have already spoken of Lorrain and the Low-Countries; this day we will say a word about Picardy. This is a large province, fruitful enough, but produces no wine. The Picards are commonly said to be hot-headed, that is, extremely passionate, but as ready to make friends as they are to be vexed. They are a people that have good, honest, sincere hearts. The capital, as I told you, is Amiens, on the river Somme. Within the government of Picardy is the * *Pays reconquis*, the capital of which is Calais. This town was taken by the English under Edward III, after an obstinate siege. This prince, offended at the stout resistance of the Calesians, required four of the principal inhabitants to be sent to him, whom he intended to put to death. Perhaps you may fancy, children, that all the quality were afraid

* The recovered country.

of being of the number; no, not at all: all put in for the honour of laying down their lives for their country. The four that were nominated went to the king's camp in their shirts, bare footed and bare headed, with a halter about their necks; but the queen, who admired their bravery, obtained their lives. The king, after this, ordered all the French to leave Calais; and those poor distressed people, found also favour from the queen, and the ladies of her court. The English kept this town two centuries, till it was retaken in the reign of queen Mary, by the French, under the command of the duke of Guise.

Lady Witty. These poor people reduced to quit their country and possessions, put me in mind of a piece of history I have read somewhere, but I can't remember their names.

A prince had taken a town, and being much incensed against the inhabitants, was resolved to destroy them, and to spare only the women. Upon which he gave them liberty to leave the town, and to carry off what they pleased, and what they held most precious. Now, ladies, guess what they carried off.

Lady Charlotte. I suppose they carried off their gold, silver, jewels, and fine clothes.

Lady Witty. No, my dear, they had more sense.

sense. Every woman took her husband on her back, and what children they could in their arms, and walked before the conqueror, who was so pleased with the love of these women to their husbands and children, that he spared the whole town.

Miss Molly. I wish you had not forgot the name of that prince, he must have been a person of great worth.

Lady Sensible. Lady Witty's story puts me in mind of another; which, if you please, Mrs. Affable, I'll relate to these ladies. My prince was still a better man, and I have remembered his name.

Mrs. Affable. Lady Witty is like me. Proper names puzzle her. It is a wonder when I can remember them well. This is a fault of youth, children, which you must endeavour to avoid. When I was your age, I did not read, I devoured books; this made it impossible to remember proper names. At present I am too old to mend, but it is in your power, children, if you will take pains.

Lady Sensible. There was a prince, called Demetrius Poliorcetes, who had done great service to the people of the city of Athens. This prince, setting out for the army, left his wife and children with the Athenians. He lost a

battle, and was forced to fly; at first he thought, that he needed only to retire to his good friends the Athenians; but that ungrateful people refused to admit him; they even sent off his wife and children to him, under a pretext that they could not be safe in Athens, where the enemy might seize them. This behaviour went to Demetrius's heart; nothing affects a man of worth more than ingratitude from those he loves, and whom he has obliged. Some time after, this Prince's affairs took a happy turn; he came with a great army and laid siege to Athens. The Athenians, convinced that no mercy could be expected from Demetrius, resolved to die sword in hand; and they enacted a law, whereby it was a capital offence to talk of surrendering. Little did they then reflect, that there was a great scarcity of corn in the city, and that soon they would want bread. In effect, after a long struggle with hunger, the most considerate among them said, it was better Demetrius should dispatch them at once, than to be starved to death, and that possibly he might spare their wives and children. Upon which they opened the gates of the city, and Demetrius ordered all the married men to a large public place of that city, which he had invested, and placed soldiers all round with their swords drawn. Then indeed

deed Athens rung with cries and lamentations; the women embraced their husbands, children their fathers, and took their last farewell. When all were brought into the place, which was where the Athenians used to be entertained with theatrical performances, Demetrius came upon the stage, and, in the most moving terms, reproached them with their ingratitude, and was himself so affected, that he could not forbear weeping whilst he spoke. The Athenians were silent, and expected every moment, that he would give the fatal order to his soldiers for their being destroyed. They must be greatly surpris-
ed, when they heard this prince speak to them in this manner: I will convince you, said he, how much you are to blame with respect to me: You did not refuse assistance to an enemy, but to a prince that loved you, loves you still, and will take his revenge by forgiving you, and laying farther obligations upon you: go back to your homes. Whilst you have been confined here, my soldiers have, by my order, carried corn and bread to all your houses.

Lady Witty. If the Athenians had any worth in them, it must have broke their hearts to think they had offended so gracious a prince.

Mrs. Affable. Had they been the greatest villains, this manner of proceeding was quite pro-

per to reform them. Put me in mind, next time we meet, of telling you a story, which will prove what I say. I shall also have a good deal to say about the province of Normandy, but at present we must make haste with our stories. At four o'clock something is to happen that will surprise you a good deal; night will strike in all on a sudden, and, half an hour after, day will break again to us.

Lady Mary. Dear Mrs. Affable! how can that be?

Mrs. Affable. I will then explain it to you, my little friend; at present let us hear your story.

Lady Mary. God, who designed to spare David in another world, punished him very severely in this for the crime he had committed. His first punishment was, the death of the son he had by Bathsheba. This child was sick seven days, and all that time David lay prostrate on the ground, fasting and praying to the Lord to spare the life of this child, insomuch that those about him dared not to let him know the child was dead; but having heard it at last, he wiped off his tears, adored the Lord, and called for something to eat. His servants, amazed, said to him; whilst the child was sick, you was under the greatest concern; how comes it, now he is
dead,

dead, that you bear it so well? While the child was living, David answered, I wept, and hoped that my tears might move the Lord to spare his life, but now my tears are to no purpose, and cannot bring him back to life; he will not return to me, but I shall go to him. God rewarded his submission, and gave him another son by Bathsheba; and Nathan declared to him, from God, that this son was to be king after him. David was then father to several other sons, not to his comfort, but his sorrow. Absalom, one of the sons, having received a great affront from one of his brothers, Amnon, invited him to a grand entertainment, and there slew him. Absalom, fearing his father's anger, fled to a neighbouring prince, and there he staid three years; after which, Joab, who commanded David's army, obtained his pardon. The king permitted Absalom to return into his dominions, but forbade him appearing in his presence. Absalom, driven to despair for being banished the sight of his father, let him know, that he preferred death to such a life, on which David absolutely forgave Absalom.

Mrs. Affable. Go on, Miss Molly.

Miss Molly. Absalom, instead of being affected by his father's goodness, resolved to dethrone him. He began with flattering the people to

gain their favour, and when he thought he had succeeded, he asked his father's leave to go and perform a vow which he had made; but, instead of that, he got troops together. David hearing this, and attended by his friends, left Jerusalem; he wept as he passed the brook Cedron, and his tears accompanied him as he went up Mount Olivet. Whilst David fled, a relation of Saul's met him, and, with heavy curses, flung stones at him, and his servants. Those who attended the king begged they might be allowed to dispatch this man. But David said, let him curse; it is the will of God, that he should curse me: my own son rises up in arms against me, how can a relation of Saul's but follow his example? I submit willingly to the chastisements of the Lord; and if it be his pleasure to take away the kingdom he has given me, I am resigned to bear the loss. Meanwhile Absalom marched towards Jerusalem, and David knew that he was accompanied by Ahitophel, a man of as great wit as malice, and wicked contrivance. He prayed to God to confound the designs of this man, and not to permit Absalom to follow his counsels. At the same time, Hushai, a friend of David's, came to him; you can, said the king to him, do me very great service; go back to my son, thwart Ahitophel's measures, and give me notice

of what passes. Hushai obeyed, and coming up to Absalom, cried out, Long live the king. The prince appeared surprised at his forsaking the king his father, who had been his friend; but as Hushai was a man of merit, and assured him of his fidelity, he was extremely pleased to see him.

Lady Tempest. There is not a drop of warm blood in my veins. Oh! Mrs. Affable! I am frightened to death for David, lest he fall into the hands of his unnatural son Absalom.

Mrs. Affable. You forget, my dear, that God protected him; he sometimes seems to forsake the good, and to deliver them up to the wicked; but even when he punishes the crimes of the former, he is attentive to their true interest, and preserves them from ruin. Admire, children, the repentance of David; he knew that the rebellion of his son, and the outrages received from one of his subjects, were just punishments of his revolt against God; hence he neither considers his son, nor that insolent reviler; but, upon the whole, he observes the hand of God, he submits with pleasure, and is even content to lose his kingdom. God cannot forsake a man thus disposed; and though I had not read the remaining part of the sacred history, I should look upon it as certain, that David would be rescued from

this danger. It is, however true, that God, for the trial of our faith, sometimes permits the good to be quite oppressed by the wicked; but this happens seldom; and, generally speaking, he does not put off punishing the wicked altogether to another life. Please to give us the end of this story, lady Charlotte.

Lady Charlotte. Absalom having called a council, Ahitophel desired some troops to pursue David before he could recover the surprise he was in, and assemble any troops. David had been inevitably lost, had this advice been followed; the few soldiers that were with him were so fatigued that they could not stand against an enemy. Take care of such advice, said Hushai to Absalom; David and those with him, are stout men; they will fight like *Desperado's*; and if you are baffled in this first engagement, the people, who love your father, will side with him. Better to take time for raising a large army, and then you will invest him in such a manner, that he cannot escape. God blinded Absalom, who slighted Ahitophel's advice; this wicked man was so vexed at his advice not being taken, that he went and hanged himself; and Hushai sent word to David to cross the Jordan. When Absalom had got his army together, he marched against his father, and David's friends were

against his going into the field against Absalom. Upon this the command was given to Joab, with expresse charge to Joab, that Absalom should be spared; but he paid no deference to his orders, for Absalom being beaten, and attempting to fly, as he passed under a tree, his beautiful head of hair was entangled in the boughs, and Joab coming up, thrust three darts thro' his heart, an account of which being brought to David, he cried out, Would to God I had died, and my son were still alive! This tender father had stood without the city gate, and enquired of all, what tidings they brought of Absalom. Joab seeing that he mourned for his son, broke through the respect due to a king, and forced him to appear before the people. Mean time, the tribe of Judah made haste to bring David back to Jerusalem; and, at his return, the man, who had flung stones at him, came and threw himself at his feet to beg pardon. Give me leave, said one of David's servants, to destroy this malicious man. You speak, David answered, as if you were my enemy, since you advise me to be revenged. No, it shall never be said, that I took a man's life on the day on which I became king. The tribes of Israel were very jealous of the tribe of Judah, for having brought David back, and great quarrels ensued. Then a man, named Sheba, blew

a trumpet, and spirited up the ten tribes of Israel to revolt against David; but Joab laid siege to a town, where this man was, and which would have been entirely destroyed, but for a prudent woman, who called the people together, and represented to them the madness of exposing themselves to certain death. Upon which the people rose in a body against Sheba, and cutting off his head, threw it over the walls to Joab, whereby the war was at an end.

Lady Witty. I assure you, Mrs. Affable, I have no pity for Absalom; he must have been very wicked to attempt the life of his father, and a father who loved him so tenderly, and who had pardoned him before on account of the murder of his brother Amnon.

Mrs. Affable. Perhaps Absalom was born with good inclinations, my dear, but he had violent passions, and as he did not use his endeavours for moderating them, he, by degrees, arrived at that excess of wickedness, that at length he resolved to destroy his own father. Had Absalom in his tender youth been told, that he would rise to this pitch of guilt, perhaps he would have died with fright; but he got a habit of flattering his passions, and at last they overpowered him. This is the case of many, my dears, and this will be

your's,

and at the same time was no
Several. transfer to her niece's imperfection.
matche

yours, if you don't take care to check vicious inclinations, let them be what they will.

Lady Tempest. What, Mrs. Affable to be as wicked as Abialom? Indeed, I can't believe it.

Mrs. Affable. And I, my dear, could swear it. All that have violent passions, may be sure, that they will become very virtuous, or very vicious; one or the other must be. If, my dear, you take a resolution to overcome your passions, as I hope you do, you will, no doubt, find many difficulties in your way; but that Virtue, which as I may say, is obtained sword in hand, will be strong, solid, and unshaken; but if this should not be your resolution, you will be exposed hereafter to all that is bad, when an occasion offers, whereof you can take advantage to gratify an inclination to evil. Some years ago, in France, we had a terrible instance, which confirms what I have been saying, and which I must tell you.

There was a very agreeable and rich young Lady; she had but one fault. She loved her great fortune too much, and would only marry a man as rich as herself. She was otherwise of a good temper, and had no bad inclinations. She lived with one of her aunts, who kept all her money, and at the same time was no stranger to her niece's imperfection. Several matches.

matches were proposed for this young Lady, and among others Monsieur *Tiquet* was in love with her, and used all endeavours to be in favour with her aunt. As the aunt wished Monsieur *Tiquet* to be her nephew, she acquainted him with this foible of her niece, and assured him, that, if he was very rich, he would certainly be the happy man. Monsieur *Tiquet* informed her, that he had no very great fortune, and begged her assistance to deceive her niece. The aunt came into the scheme, and let him have fifteen thousand crowns of her niece's money, which Monsieur *Tiquet* laid out in a sprig of diamonds, and made her a present of it on her birth-day. She concluded, that he who was able to make such presents, must be as rich as *Crius*, and consented to the marriage. After she was married, and found out that she had been imposed upon, she conceived an extreme hatred for her husband, and to keep off melancholy thoughts, she resolved to frequent and receive a great deal of company. Among her visitors was a very amiable gentleman, with whom she was quite enamoured. Then she cursed the day she was married, and daily wished her husband's death, to make room for her lover. The first time she had this thought, she was struck with horror; as indeed she was not then arrived at the last degree of wickedness.

But

But as it run in her head, that she could never be happy with a man she did not love, and she entertained with pleasure the thought of being married to her lover; her heart was at last quite corrupted, and she entirely gave herself up to the desire of seeing her husband dead. When this thought, to which she listened without remorse, was grown familiar, she reflected, that her husband was in a very good state of health, and perhaps might outlive her, and, from less to more, it came into her thoughts, that she could find means to have him dispatched. You easily imagine, children, that it required a good deal of time, to grow accustomed to think without horror of such an abominable design; but at last she did, and hired a man to kill her husband, who shot at him with a pistol, but only wounded him. As her hatred to her husband was well known, all were persuaded that she was at the bottom of this villainous action, and her friends advised her to make her escape, as she had time for it, but she could not be persuaded, for fear her husband should, in her absence, get possession of her fortune. Hereupon she was apprehended, and, being found guilty, lost her head. You see, my children, to what extremes passions may drive us. This must engage us always to struggle with, and never to yield to them.

Lady Sensible. David was a great master of his passions, Mrs. Affable, who would not suffer a man to be put to death, who had so grievously offended him, nor punish Joab for killing Absalom against his orders.

Mrs. Affable. However, my dear, David was much perplexed on both these occasions. He knew, as a king, that he was bound in conscience to punish the guilty; but, as he was the person offended, he would not take his revenge upon them. Hence he left the punishing these two delinquents to his son Solomon, not out of a motive of revenge, as we shall see, but love of justice.

Lady Mary. David gave over lamenting his son by Bathsheba, the moment he knew of his death, because, as he said, his tears could not bring him to life again: How comes he, Mrs. Affable, to weep for his son Absalom after his death.

Mrs. Affable. The difference was very great. Bathsheba's son died quite an infant, before he was of an age to be guilty of any offence. David knew he should see this son again, that the day would come, he should be happy with him in Abraham's bosom. This thought was of great comfort to him; but he had not the same hopes for Absalom. This unfortunate son died in his sin; his father knew, that he was

lost.

lost for ever, and this must be a cause of great sorrow to him. For my part, children, I am easily comforted for the death of a friend, who has lived like a Christian. I think he is happier than I am; but I am inconsolable, when such a one dies, who has not led the life of a Christian, for then I fear we shall never meet again.

Lady Mary. Ah! I thought, Mrs. Affable, you was but in jest, when you told us the other day, that it would be night at four o'clock, and, I find, it is really true. How comes night on so soon? Who told you, Mrs. Affable, that this would happen?

Mrs. Affable. This darkness is caused by an eclipse of the sun, and the astronomers gave us notice, that this eclipse would happen at four o'clock this afternoon.

Lady Tempest. I am no wiser than I was, Mrs. Affable, and, I believe, it is much the same with these Ladies. I don't know what is meant by eclipses and astronomers.

Mrs. Affable. Lady Sensible will inform you, my dear. Pray tell these Ladies, what an eclipse is.

Lady Witty. I know it too, Mrs. Affable; if you please, I will tell it.

Mrs. Affable. No, my dear; but I wish you could overcome your vanity; that is of greater concern,

concern, than to know what an eclipse is. You would be very sorry to be silent on this occasion, and you have eagerly laid hold of this opportunity to shew your learning, without considering, that at the same time you discover a great share of self-love. If Lady Sensible was as vain as you are, she would be displeased, and not so ready to forgive the forward desire, which you betray, of shining at others' expence. This makes those ladies odious, who have studied more than others. They will allow no body to speak but themselves; they only must shine, and become thereby insupportable. Lady Sensible, who already knows more than you will in ten years, is much more prudent. You never heard her talk of things that are not known to her company; and unless a question be put to her, she holds her tongue, as it becomes a young lady of her age. Now, Lady Witty, you are extremely mortified, and very angry with me; and yet I have done a better office for you than if I had let you make a parade of your learning, and given you great commendations. Come, and embrace me, to shew your gratitude for this kindness; but let your thanks be at least sincere and from your heart. . . .

Lady Witty. Oh! Mrs. Affable, I am not displeased with you, but with myself; for all I can

can do, my vanity betrays me every moment into some wrong step.

Mrs. Affable. You will at last get the better of it, my dear; but with the same friendship, that I blamed your vanity, I must commend your docility. Make your advantage of this example, Lady Tempest; you are quite surprised that your school-fellow is not angry at me, tho' I have reprimanded her pretty severely before you all.

Lady Witty. Mrs. Affable, you might beat me before I could be angry. I am so persuaded, that you love me sincerely, that I shall always believe whatever you do is intended for my benefit.

Mrs. Affable. And, my dear, you will judge very right of me. I assure you, that it was with great difficulty I resolved to give you this check: but real friendship prevailed over the repugnance I had to give you this little mortification. Now to our eclipses; but first I will light this candle, for it is near quite dark.

Lady Sensible. An eclipse of the sun is said to happen, when the moon comes between the sun and the earth.

Lady Mary. I don't understand that, Lady Sensible.

Lady Sensible. I will tell you a story that will make you understand it: Formerly the cause of eclipses

eclipses was not known, and the ancients believed, that they portended some calamity, in so much, that they never cared to undertake any thing at the time of an eclipse. One day, a general, called Pericles, being to go on board a ship on a warlike expedition, an eclipse of the sun came on, and the pilot would not go off, from a strong persuasion, that they would certainly be lost. Pericles, who was a scholar, was under no apprehension, and told the pilot, that it was a mere natural event, and that the moon, coming between him and the sun, hindered him from seeing it. This was more than the pilot understood, and Pericles, growing out of patience, threw his cloak over the pilot's head, and asked him, whether he saw him. How is it possible, answered the pilot, for the cloak hanging between you and me! Great silence, replied Pericles, that is the reason you don't see the sun; the moon is between you and the sun, as my cloak was between you and me.

Mrs. Affable. Do you understand it now, *Emily*?

Lady Mary. Not quite, *Mrs. Affable*; I can't conceive how the moon gets between the earth and the sun, and in what manner they gues to exactly the time this will happen.

Mrs.

Mrs. Affable. The sun being higher than the moon, and the moon always in motion, it is very natural for the moon to be sometimes between us and the sun. But the course of the moon is exactly known, and it is known besides that this course is very regular. Hence eclipses, and the precise time they will happen, are easily predicted; and they, who make the stars and heavenly bodies their study, are called Astronomers.

Lady Witty. But how was this science found out, Mrs. Affable?

Mrs. Affable. Necessity, the mother of invention, has brought in general all arts and sciences to light, but indeed leisure and an easy life gave birth to Astronomy. You must remember, children, that the first men were shepherds, and attended their herds and flocks. As they lived in very hot countries, they were all night in the fields, and, having nothing to do, amused themselves with looking at the stars. With continual gazing, they observed that such stars appeared at certain times, that they moved forward in a regular manner, and at last were able to foretel when they would appear, and the course they were to hold. A regular plan was formed on their observations; and skilful persons, who examined those observations, brought Astronomy into a regular science,

science, and a certain one, as it was founded on experience.

Lady Sensible. Give me leave, Mrs. Affable, to ask a question. As the first of mankind were acquainted with Astronomy, how came men in Pericles's time to be frightened at an eclipse?

Mrs. Affable. Astronomy for a long time was confined to Egypt, and never came to perfection, either among the Grecians or the Romans. The wise ones knew, that the people had no reason to be alarmed with these natural prodigies; but, instead of undeceiving them in their superstition, they encouraged it, as it was a means to keep them in subjection, and a readiness to do whatever they pleased.

Miss Molly. You told us, Mrs. Affable, that necessity brought in the other arts and sciences; are there many of them?

Mrs. Affable. Yes, my dear; every want has produced an art. After the fall of Adam the most pressing want of food made him till the ground; and hence came the art of *Agriculture*, or husbandry. Next came on the care to provide a proper dwelling. At first men retired into caverns; but as these were not to be found every-where, they built huts, which at first were only a shelter from the weather. In process of time they contrived to make their huts
more

more convenient; they then went on, and studied to make them stately and magnificent, which introduced another art, called *Architecture*. The inhabitants of Egypt, where it never rains, but the *Nile* overflows the country, invented *Geometry*, another art, which relates to measuring and numbers.

Lady Charlotte. Then I understand *Geometry*, *Mrs. Affable*, for I can cast up an account very well.

Mrs. Affable. You know a part of *Geometry*, my dear, as you understand *Arithmetic*; but this science is of a much greater extent, for it includes also measuring with certainty and dispatch. What brought the Egyptians to invent this science, was this. As plenty and scarcity among them depended on the overflowing of the *Nile*, you may imagine, that they were very attentive to calculate the increase of this river. Besides, the *Nile*, when it overflowed, unquestionably washed away the stones or fences, which were the marks and bounds of their respective lands, whereby they were constantly measuring.

The necessity of relief in several disorders, incident to mankind, gave birth to another art called *Physic*.

Then there appeared ambitious men, who aspired to have the command of others in their hands;

hands; and men of **worth**, who endeavoured to bring men to live in society together; and as these had neither power to force their compliance, nor malice enough to abuse the power they might have, they sought gentler means to bring about with success, what they designed for their advantage. As they had studied the characters of men, they knew, that they were to be persuaded by proper and handsome discourses; and hence came *Rhetoric*, or the art of speaking. But they reflected at the same time, that, to dispose words in proper order, it was previously necessary that there should be a suitable order of ideas in the mind, which produced *Logic*, or the art of thinking. Others considered, that the invention of arts was of little purpose, whilst men continued ignorant of that art, which would make them happy, by making them virtuous; and they taught them a method to be happy, by overcoming their passions, and this art, of all the most necessary, was called *Philosophy*. Love is said to have taught *Painting*, from a lover sketching out with a coal the resemblance of his mistress that he was forced to quit. The *Mechanic* arts were brought in on other occasions and necessities; but what want *Music* was to relieve, I am quite at a loss to find.

Lady Sensible. Perhaps the want of some little diversion, Mrs. Affable?

Mrs. Affable. That may really be. Dancing originally was only invented for the exercise of the body. Pray, lady Sensible, repeat the names of the sciences I have just mentioned.

Lady Sensible. Agriculture, Architecture, Geometry, Logic, Rhetoric, Moral Philosophy, Astronomy, Physic, Natural Philosophy, Painting, Music, and Dancing.

Mrs. Affable. You have a better memory than I, for I had forgot Natural Philosophy, which is the knowledge of nature. This last owes its birth to curiosity. Farewel, children, remember the names of all these sciences. It is a shame not to know at least their names and their use.

DIALOGUE XXVIII.

The TWENTY-SIXTH DAY.

Lady Charlotte.

MR S. Affable, you promised us to begin this lesson with a story.

Mrs. Affable. I am very willing to discharge my promise, if you will let me know on what account I promised you a story.

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Lady

Lady Charlotte. It was about the Athenians and Demetrius : you said, that had they been ever so wicked, that prince's behaviour must have brought them to a sense of their guilt, and made them good.

Mrs. Affable. You have reminded me of the story, my dear ; and here it is.

There was an unfortunate parent, he had only one son, and this monster resolved to take away his father's life. He intrusted with this wicked design a servant, who had been, to that day, assistant to him in stealing from his father ; but this man, struck with horror at the impious proposal, went and threw himself at the father's feet, and revealed the design of his son. The old gentleman seemingly dissembled this horrible secret, and told his son, he would take him into the country to see a beautiful and rich young lady, that he designed for his wife. They were to pass through a very dangerous forest frequented by robbers. They were now got into the middle of the wood, when the father ordered his son to alight from his horse. I have, said he then to him, discovered the horrible design you have formed to take away my life. You are for taking away the few days I have to live ; but, child, have you considered the consequence of this action ? This crime, if discovered, would bring you to a scaffold,

fold, there to lose your life by the hand of the executioner. My intent in bringing you hither was to save you from such a disastrous end; and here you may, with all security, push your sword through your father's heart. Here, says the old man, presenting his son with a dagger, and opening his breast; strike, strike home, and punish me for having bred such a monster. I shall have the comfort, at least, of securing your life and honour by dying in this lonely place. Perhaps some day you may remember the kindness of a parent, and, moved by this last token thereof, you may come to lament this parricide. You make no doubt, children, that the son, wicked as he was, found himself in the greatest confusion at this speech of his father; he repented sincerely, and became as good a man as he had been a wicked one before.

Lady Sensible. But is it possible, Mrs. Affable, that men can be so wicked as to harbour the thought of killing their fathers or mothers?

Mrs. Affable. A great legislator was of your mind, my dear. He appointed punishments for all crimes, but Parricide; for he could not think a man could be guilty of such a crime.

Lady Mary. What does *Parricide* mean?

Mrs. Affable. *Parricide* is the murder of a parent. Those are *Parricides*, who kill their father or mother, or their king; *Fratricides*, who kill a brother; *Suicides*, who kill themselves; and the Jews are called *Deicides*, who put Jesus Christ to death?

Miss Molly. Is it a great crime to kill one's self?

Mrs. Affable. To be sure, my dear; and those who do so are eternally lost, unless they were out of their senses before, as it often happens.

Lady Tempest. I have been told, that none but men of courage killed themselves.

Mrs. Affable. You were imposed upon, my dear; it is quite the reverse. Those who kill themselves are weak people, and yield like cowards, to their grief; they have not the courage to bear up against trouble and the cross accidents of life, and chuse rather to get rid of such difficulties at once, by death, than take the pains that are necessary to encourage them to suffer with patience.

Lady Witty. I have read a very pretty passage of one who designed to make away with himself. Will *Mrs. Affable* give me leave to tell it these ladies?

Mrs. Affable. Do so, my dear.

Lady

Lady Witty. Julius Cæsar besieged a city, where he had two particular enemies, and both men, who had endeavoured to do him several ill turns. One of them, who dreaded Cæsar's resentment, resolved to poison himself; the other concluded it was better to wait upon Cæsar, for, thought he, he may possibly pardon me; the worst that can happen is death, I will meet it with courage, but yet I am willing to take all honourable measures to avoid that extremity. These two having taken such different resolutions, the former desired his physician to give him a gentle poison, to take him off without much pain. The second went out of the town, and waited upon Cæsar, and told him, he came to put his life into his hands. Cæsar, who was of a noble and generous spirit, was pleased with the hope this man entertained of his clemency. I am greatly obliged to you, said he, for your favourable opinion of me, in thinking me capable of forgiving you: you have done me a great piece of service, for nothing is more agreeable to me than forgiving an enemy: you may henceforward depend upon my esteem and favour. This man, agreeably surprized with this gracious speech of Cæsar's, left him, and made haste back to the town to save his friend's life, if it was not too late: He found him a-bed,

pale, and like a man ready to expire, but was much surprized with Cæsar's generosity, when he heard that he had spared his friend, and heartily repented that he had taken any poison. His friend advised him to send immediately for his physician, that he might prescribe an antidote. He would not be persuaded; I am, said he, too far gone, and have but a moment to live. However, out of complaisance to his friend he suffered the physician to be sent for, who had prescribed the poison, and asked him, whether any remedy could be found to save his life. The physician fell a laughing; I admire, said he to the two friends, the strength of imagination. The mere fancy of an approaching death has brought this gentleman to death's door; I knew the generous disposition of Julius Cæsar, and would have staked all I am worth, that he would forgive you both, and upon this, instead of poison, I gave you a cordial pill to keep up your spirits: Get up, for absolutely nothing ails you, and your disorder is mere fancy. In effect, being now satisfied he had taken no poison, and that consequently his life was not in danger, he found that he was quite well, and got out of bed immediately. Cæsar could not forbear laughing when he heard the story, and rewarded handsomely the physician, who had judged so well of him.

Mrs.

Mrs. Affable. This story comes in the pattest that can be, to shew that they who kill themselves are cowards. This man, you see, who was for ending his life by poison, seemed not to be afraid of death, as he voluntarily took the pill; yet he was so apprehensive of death, that the thought brought on a real disorder. But so much for this head. None of you, I hope, will ever be so extravagant as to think of making away with yourselves. Let us say a word concerning the province of Normandy. But, lady Sensible, I must desire you to speak for me, and tell these ladies what you know of this province.

Lady Sensible. Normandy lies in the north of France; it is bounded on the south by a province called Le Maine, to the north and west by the British channel, and eastward by Picardy and the Isle of France; formerly this province was called Neustria. It takes the present name from men come out of the north, for the word Norman signifies a North man, or a man from the North. These men, most of them from Denmark, or parts adjacent to that kingdom, too populous for the country they inhabited, and which was, moreover, extremely cold, resolved to go in swarms, and to seek their fortune. They embarked in a numerous fleet, and came into all the neighbouring kingdoms, where they were guilty of horrible devastations, killed the

men, carried off the women and cattle, burnt the trees, and laid the whole country waste. When they had ruined a country, they exacted great sums of money to be induced to leave it. When they returned home loaded with riches, their countrymen were tempted to enrich themselves in their turn. France and England suffered a great deal from these Normans, but especially France was reduced to the last extremity, and they laid siege to Paris. At length, Rollo, one of their chiefs, who was become a Christian, asked Neustria of the king of France: This province was absolutely ruined, and now turned into a desert; and he promised the king, that, if he would create him duke of that country, he would hinder his countrymen from any farther inroads into France. They generally came by the river Seine, the mouth of which is in Neustria. The king was forced to grant this petition, and Rollo promised to pay homage for the dutchy, that is, to acknowledge, in a public manner, that he held it of the king; and also stipulated, that every new duke of Normandy should renew their homage in this manner. These men of the North settled in Neustria, and called it Normandy, from their own name of Normans.

Lady Witty. I admire lady Sensible's memory, as much as her knowledge.

Lady

Lady Sensible. You are very kind, lady Witty; but you should only admire Mrs. Affable's care in instructing me. I was but four years old when mama gave her to me as a mistress, and she has not let a day pass, but she has taught me something for my benefit and advantage; had you been as happy as I was in so good a governess, you would have been mistress of much more knowledge than I am.

Mrs. Affable. I am very much-obliged to you for the grateful sense you signify so kindly of my care and attention to have you well educated. I have really spared nothing that could contribute to make you virtuous, and to improve your mind with proper knowledge: but in justice to you, I must say, that, through your tractable temper and application, I have had no trouble, but a sensible pleasure in your education.

Lady Tempest. I would give all the world you could say as much of me.

Mrs. Affable. That may very probably come to pass; go on only in your amendment. I am never better pleased, than when I have just reasons to commend those under my care. For an instance of my sincerity, I will shew you, this evening, a letter I had the honour to receive lately from my lady Dutchess. She tells me, that the good character I have sent of you, in my

last letter, quite charms her, and that she will come and fetch you home at your three months end, now that your behaviour is so agreeable.

Lady Tempest. A fine reward indeed! If I go home, I shall be the same as I was, before a twelvemonth be over. Besides, Mrs. Affable, I would know something. *Lady Mary* knows more than I, who am a great girl. It shames me sadly, and if you will but let me stay longer, I will beg of mama to let me stay with my cousin as long as it is possible.

Mrs. Affable. See, children, how polite lady Tempest is grown. She has actually the air of a lady; she speaks like a young lady of great quality.

Lady Tempest. And I own candidly, that I thought and spoke before like a cinder-wench.

Lady Witty. Mrs. Affable, have not I read in history, that a king of England came to be duke of Normandy?

Mrs. Affable. No, my dear, but you have read, that a duke of Normandy came to be king of England. *Lady Sensible* will tell you that story.

Lady Sensible. A king of England dying without issue, nominated for his successor, William duke of Normandy, surnamed the Bastard, and since William the Conqueror. Several other princes,

princes, related to the late king, pretended to the crown. William was in no haste to take possession: he let the competitors wage war among themselves. When he thought them sufficiently weakened, he came over with a powerful army, and got possession of the kingdom. Thus Normandy became an English province, and the kings of England, as dukes of Normandy, became subjects and vassals of the kings of France; but they were vassals that had more power than their lords, and gave them a great deal of trouble. When the kings of England did any thing contrary to what they had promised by their homage, the king of France had a right to summon them before the peers of France, to be tried, and, upon refusal, to seize on their lands in France. By this means the kings of England lost Normandy, in the reign of John, surnamed *Sans-terre*, or, without land.

Mrs. Affable. Next lesson shall be about the province of Brittany. Now lady Mary will tell her story from the Scripture.

Lady Mary. As David was flying from his son, Mephibosheth, son to Jonathan, and Saul's grandson, to whom David had given his grandfather's possessions, and whom he had admitted to his table, bid his servant bring him his ass, as he intended to follow David, and was not

able to walk on account of his lameness. This servant, who was a mischievous man, refused to obey him, and took a great quantity of provisions out of his master's house, which he carried to David as a present from himself. Where is your master, said David? The treacherous man gave him to understand, that he was gone to join Absalom, and was pleased with David's misfortune. David was extremely irritated when he heard this. I give you, he said to the servant, your master's estate. When David came back, Jonathan's son met the king, and desired justice might be done against his servant, who had refused to bring him his ass. Had David acted prudently, he would have taken proper informations, that the guilty person should be properly punished; but a fault too common to the great ones is, to fear taking pains, and to neglect proper means to come at the knowledge of the truth, by which they run the hazard of committing great injustices. This was David's case on this occasion; he gave back half the estate to Jonathan's son, and left the other half to his perfidious servant. David reigned many more years; but towards the end of his days, he suffered pride to get the better of him, and ordered his subjects to be numbered. His servants represented, that it was enough on his side, to give God thanks, who had blessed
and

and increased his people, without the vain curiosity of knowing their number. But David was determined; and it appeared, that there were five hundred thousand men, able to bear arms in the tribe of Judah, and eight hundred thousand more in the other tribes. After that, David saw the fault his vanity had betrayed him into, and he begged pardon of God. The Lord sent a prophet to him: This fault, said the prophet, must necessarily be punished. Chuse of these three; a seven year's famine, to fly for three months before thine enemies, or a pestilence of three days. David chose the latter, for two reasons: the first, because, as he said, he had rather fall into the hands of God, than into the hands of men; the second, because he thought that he should not suffer from the famine, but the poor only would be distressed. He would also have been safe from his enemies, as he had promised his people not to go in person to any war: but the pestilence, he judged, might not spare him more than the meanest subject, and he was willing to have his share of the punishment, as he was the most guilty. Then the angel of the Lord began to smite the Israelites, and seventy thousand of them died. David, seeing the angel moving towards Jerusalem, prostrated himself, and said to the Lord, why
are

are these innocent sheep smitten. I alone am guilty; strike me, Lord; spare neither me, nor my family, but pity my poor people. The wrath of God was appeased by this prayer of David, who saw the angel of the Lord sheath his sword. And David built an altar over the place where the angel stopt.

Lady Charlotte. If it be a sin to be angry, how comes it to be said, in the Scripture, that the Lord was angry?

Mrs. Affable. We have, my dear, no other word in our language to express the effects of the justice of God, and of the hatred he bears to sin. Suppose you see a man killing another without cause, you would be angry against this wicked man, and, if it was in your power, he would not escape punishment: You may then be said to be in anger, that is, vexed against this man; but this may be a just anger, without either passion or sin. The judges who condemn criminals to death are in this disposition of mind with regard to the guilty; and this hatred of an offence, which determines God to punish the offender, is what the Scripture files the wrath of God.

Lady Witty. This hatred, which God bears to sin, must be very great, Mrs. Affable, to pu-

nish.

nish in David, so severely, a fault seemingly so very slight.

Mrs. Affable. Any offence of God, my dear, is so very heinous, that we dare scarce say, that any fault is small; but especially such, as are committed by persons, whom God has distinguished by so many favours, are of a deeper dye, and what is called a little fault, is still a great offence, and therefore Jesus Christ in the Gospel says, that the Jews will be more severely punished than the inhabitants of Sodom, because, had the miracles, which he did among them, been done in that city, they had repented in sackcloth and ashes. Go on, Miss Molly.

Miss Molly. David being grown in years, one of his sons, named Adonijah, resolved to take possession of the crown, and brought over to his side Joab, the general of the army, and several other great men. Adonijah had for some time affected great state and magnificence above his other brothers, and David had observed his conduct in this respect; but, being very fond of his children, he was unwilling to cross them; neither could he suspect his son of having any ill design. David's indulgence to his son encouraged Adonijah; he held a meeting of his brothers and the chiefs of his faction, to be proclaimed king: But Nathan, the prophet, directed Bathsheba to

to remind David, that he had appointed Solomon his successor, and that, by the order of the Lord. Nathan went, at the same time, and informed David of Adonijah's intention. The king ordered Solomon to be immediately anointed; and Adonijah, afraid of being put to death, ran to the tabernacle of the Lord, and laid hold of the altar, and would not quit his hold, till he was sure of his pardon. Solomon gave him his word, that he would forgive all that was past, if he would behave well for the time to come. David perceiving that his end was approaching, sent for his son Solomon, and recommended to him to be faithful to the Lord. You see, he added, that Joab had joined your brother Adonijah; he has also been guilty of two murders committed by him on persons he slew in time of peace; let him not die a natural death. You know besides the man that cursed me, when I fled from Absalom; I forgave him sincerely, but his crime must be punished; and I leave the punishment of these two to your wisdom. Soon after these last instructions David died, and Solomon reigned after him. He discovered some time after, that his brother Adonijah and Joab were plotting to deprive him of the crown, and he put them both to death. As to the man, who had cursed his father David,

Solo-

Solomon gave him these orders : Build thee a house, said Solomon, in Jerusalem, and no harm shall befall thee, if thou dwell there ; never go out of the city ; but, if ever thou cross the brook of Cedron, thou shalt die. The man was highly pleased to come off so well ; but some three years after, two of his slaves having run away, he forgot Solomon's prohibition, and pursued them ; upon which Solomon put him also to death.

Mrs. Affable. Take up the story, lady Charlotte.

Lady Charlotte. Solomon was very young at his accession to the throne, and one night, the Lord appeared to him in his sleep, saying to him, ask me what thou wilt, and I will grant it. Solomon, humbling himself before God, and reflecting on his youth, prayed the Lord for that wisdom, which is proper for kings, and necessary to them, that they may judge and rule their people, as they ought. To this God answered, because thou hast preferred wisdom to riches and other temporal good things, thou shalt not only be the wisest, but the richest and most powerful of kings, and if thou faithfully keepest my commandments, thou shalt live long on earth. After this vision, an occasion was offered to Solomon for displaying his wisdom in the decision
of

of an extraordinary cause. Two women came before him, and one of them spoke thus: My Lord, I lodged in the same chamber with this woman, and we two only lodged there. We had, each of us, a child, that we gave the breast to; but it happened, that this woman overlaid her child, she had in bed with her. When she found it was dead, she softly stole to my bed, and, taking away my child, laid her dead one in its room. In the morning, I was under the greatest concern, but, looking attentively at the dead child, I perceived, it was not mine, but this woman's. My Lord, said the other, this woman imposes upon you; her child is really dead, and mine is the living one. Any one besides Solomon would have been very much perplexed; there were no witnesses, but the Lord had given wisdom to Solomon; who calling one of his servants, Take the living child, said he, and cut him in two, and each shall have one half. The woman who spoke first, and who was the child's real mother, was struck with horror; she threw herself at the king's feet: My Lord, says she, give the whole child to this woman, I had rather lose him than see him die; but the other replied, that, what the king had ordered, was quite just; neither you nor I shall have the child.

child. Then give the child, said Solomon, to the first woman. Her love of her child declares her the true mother. Every one admired the king's penetration in discovering the truth, and the real mother withdrew, begging of God that he would ever bless Solomon.

Lady Mary. I thought he would have really had the child cut in two; I was dying with fright.

Mrs. Affable. A king whom God had benefited with so great a share of wisdom, would be sure not to commit so enormous a crime. But has none of you, ladies, admired something particular in the conduct of Solomon?

Lady Tempest. Yes, Mrs. Affable, I wonder, that so young a prince should prefer wisdom to all things.

Lady Sensible. And I admire the goodness of God, who gave him riches and that greatness, which he did not ask.

Mrs. Affable. Solomon asked what was very valuable; but, without doubt, he had done much better, if he had petitioned for the grace of God to keep his commandments faithfully. With this he would have obtained true wisdom, and those other blessings granted him over and above what he had asked.

Lady

Lady Charlotte. Did not Solomon continue good ail his life ?

Mrs. Affable. No, my dear ; he forgot his duty to God, and became an idolater.

Lady Witty. To what purpose then was all his wisdom ?

Mrs. Affable. Human wisdom is very inconsiderable, and so are wit and great talents. Such advantages are only valuable, in as much as they are accompanied with the fear of the Lord. Solomon was the most learned of men. He wrote the finest works, and in his books has spoke of all trees and plants ; but of what service was all his knowledge, if he had the misfortune to die without repentance for his crimes ?

Miss Molly. Did he not ask pardon of God, before he died ?

Mrs. Affable. The Scripture, which informs us of his enormous faults, does not acquaint us with his having repented. However, I have been told, that some learned men pretend, that he was converted ; but it is not certain, since the Scripture says nothing of it ; and this ought to make us tremble. An unhappy passion led him into sin. He loved strange women from among idolatrous nations, and, contrary to the express prohibition of God, married several of them. These women would have the idols of their false
gods

gods erected, and he offered incense to them out of complaisance; for you will readily think that Solomon had too much sense to worship gods of wood or stone.

Lady Witty. Mrs. Affable, much of my reading has been in the Arabian Nights, and Solomon is mentioned there with great respect. They say, that he had power over all elementary creatures, and that such as have his ring, have the same power.

Lady Mary. What are elementary creatures, Mrs. Affable?

Mrs. Affable. They are creatures, which, according to the Turks and the Arabians, live in the Elements. There are four Elements, as I told you before, Earth, Fire, Air and Water. They believe that the air is full of creatures, called *Sylphs*; that there are others in the earth, under the appellation of *Gnomes*; that the fire is inhabited by *Salamanders*; and that others, stiled *Nymphs*, are found in the water. They add, that these creatures are superior to men, and that God permits them to do much good or mischief to mankind; but, at the same time, they are pleased to say, that the wise ones of the world have great authority over these spirits, as Solomon had formerly; and that they make
them

them obey more punctually, than slaves do their masters; nor them only, but all those, to whom they have given talismans.

Miss Molly. Pray, what is a talisman?

Mrs. Affable. It is a ring, or a piece of metal, on which one of these wise men has engraved certain characters.

Lady Charlotte. Is all true that is said of these elementary creatures and talismans?

Mrs. Affable. As true as the fairy tales I tell you, children. Tho' I have known sensible persons, weak enough to believe all these things. They had the Arabian Nights put into their hands when young, and other books in the same taste. No one took care to let them know, that they were silly tales; this had affected their heads. I knew myself one Mademoiselle Perrot, a woman of wit, and who was sometimes consulted by an able minister; I have heard her say very seriously, that the Sylphs used to take her out of her mother's arms, and lay her among flowers in the fields. I have named this lady because she has been dead many years; and I could mention several persons of distinction, who have given into these extravagancies; but I don't; for no one should be named, when any thing is said to his disadvantage.

Lady Mary. You was saying, Mrs. Affable,
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the Turks believe, that God permitted the elementary creatures to do good or mischief to men; do the Turks believe in God? I thought, that they were wicked men, and worshipped Idols.

Lady Tempest. And I thought so too, Mrs. Affable, and that they worshipped Mahomet.

Mrs. Affable. You were under a mistake, children. The Turks are not Idolaters; they worship one only God, the same that we do. But they are infidels, because they do not believe that Jesus Christ is God; they allow him to have been a great prophet, sent from God to the Christians, as he had sent Moses to the Jews, and afterwards Mahomet to themselves. Moreover, the Turks are not bad men; on the contrary, they are true-hearted. They are very charitable; and there are Turks, who at their death leave sums that are to be laid out in purchasing meat for dogs, and seeds for birds.

Lady Sensible. I cannot tell, Mrs. Affable, whence comes the opinion, which is generally had of the Turks; but the Turks are looked upon to be a cruel people. Do they use the Christians ill?

Mrs. Affable. Often, my dear; but that proceeds from their contempt of Christians. They say, that we are dogs, not for being Christians, but for not following the precepts that Jesus Christ,

Christ, our prophet, has left us ; a Christian, whom they know to be a worthy good man, and to live like a Christian, they esteem, and are far from using him ill. I speak of well-bred persons, for all the world over, the vulgar is quite vulgar, that is, they hate, despise and abuse without rhyme or reason.

Lady Mary. Pray tell us, Mrs. Affable, what this Mahomet was.

Mrs. Affable. I will give you an account of what I have met with about him here and there, for I never read the history of his life. Mahomet, I think, was a journeyman in a tradesman's shop, and married his master's widow. He had both a great wit and courage, and was above all excessively ambitious. His birth obliged him to a low and obscure life; but, to distinguish himself, he resolved to invent a new religion. This met with so much less difficulty, as the Christians in those parts were very ignorant; and there were great numbers of Jews and idolaters, who knew as little as they. To shew how artful Mahomet was, he made use of a disorder, he was subject to, for carrying on his designs with success, tho' this distemper naturally seemed an obstacle to the execution of his scheme. He had the falling sickness. You are perhaps unacquainted with this sickness, children. Those
7 who

who have it, fall down with violence to the ground, and with a horrible struggle beat themselves against it; they foam at the mouth, like mad creatures, and continue a long time after without sense or motion. When Mahomet had fallen into a fit, he used to say, that he had been in an extasy, that is, that God spoke to him, or had taken him up to heaven, to declare his will to him.

Lady Witty. Could there be any persons so extravagant as to believe him?

Mrs. Affable. Sensible people laughed at him; but those are not always the greater number. However, Mahomet was obliged to fly; but he was not to be discouraged by difficulties. He modelled his new religion so, as to gain a great many disciples. To draw in the Christians he spoke honourably of Jesus Christ, as a great prophet, who deserved to be respected; he said as much of Moses, to engage the Jews; and not to startle the Idolaters, he retained several of their ceremonies. He used to say, that God, having proclaimed the law by Moses amidst thunder and lightning, intended to compel the obedience of the Jews by fear; that, this means proving unsuccessful, he sent another prophet to engage them by lenity and indulgence; but that, this also failing, he had sent him with the sword.

to oblige them to fidelity and obedience. Upon this principle he asserted, that his sect must be established by arms, which drew from all parts great numbers of men, who hoped to make their fortunes under his command. Thus Mahomet, from a legislator, became a monarch, and left the throne to his posterity. His tomb is at Mecca, and is greatly respected by the greater part of the eastern nations, who are Mahometans.

Lady Witty. But how could whole nations be thus imposed upon?

Mrs. Affable. There were in this new religion of Mahomet certain articles well calculated to seduce mankind; for example, he allows men to keep as many wives as they can maintain; he promises, for another life, a paradise, where they shall feast most deliciously, and drink pleasing liquors, without being intoxicated; for liquors which may deprive persons of their reason, are not allowed to Mahometans. But what has greatly increased that religion, is the law, by which Mahomet forbids his followers all study of sciences and religion; for he was very sensible, that his sect could only subsist by ignorance. The Alkoran, a work of Mahomet, was all the books they had. It is a collection of sentences and prayers. I have read a part of it; but

but I found it tedious, and had not the heart to go through with it.

Lady Witty. Are no books printed among the Turks?

Mrs. Affable. It is said that a printing-house has been set up amongst them many years; but if that be true, it is a great innovation, and contrary to their principles.

Lady Sensible. Mrs. Affable, will you give me leave to tell these ladies, what happened at the taking of Alexandria by the Mahometans?

Mrs. Affable. Very willingly, my dear.

Lady Sensible. There was in the city of Alexandria, a most magnificent library collected by the kings of Egypt with extraordinary care. The books, ladies, were not like ours; at that time printing was not known, and all the books were written with the hand. The Mahometans having taken the city, a great scholar, who had gained the favour of their general, begged that he would let him have this vast quantity of books. This was more than what the general durst grant; and he wrote to his prince to know how the library should be disposed of. The answer he received was this; If all those books contain nothing but what is in the Alcoran, they are of no use, and so should be burnt; but

if they contain any thing else, they must be burnt. Accordingly this noble library was destroyed by fire, and the number of books was such as to serve above six months for heating the public baths.

Lady Witty. Dear Mrs. Affable, what a pity! I should have said with the great scholar, Give me all those books; and I would have spent my whole life in reading.

Lady Tempest. You love reading then, lady Witty.

Lady Witty. Above any thing in the world; more than operas, plays, balls, and taking the air. I would willingly suffer confinement in a prison, if I had but books enow to read from morning to night.

Lady Tempest. That, indeed, is not my taste: I never could endure reading; and it is only in obedience to Mrs. Affable, that I read any thing at present. At first it wearied me to death; 'tis less tedious now; but I am persuaded I never shall be so fond of reading as you say you are: 'Tis a sort of madness.

Mrs. Affable. You are in the right, my dear, 'tis a kind of madness; I was in the same way at lady Witty's age, and I can't say, that I am much mended as to that point. To love reading

ing to that excess is a fault, I own ; but, my dear, it is a much greater not to love it at all : It is a defect that shews a weak understanding. Were it my case, I would use all diligence to correct that fault, and I would conceal it carefully, not to be thought stupid.

Lady Tempest. But, to what purpose this fondness for reading ?

Mrs. Affable. To a thousand good purposes, my dear. Reading instructs, points out our faults, and gives us motives and means of correcting ourselves ; it amuses, and, as lady Witty says, one that loves reading would never find that time hung heavy on his hands in a desert ; no, not even in a prison. Moreover the time bestowed on reading is spent better than that which is lost in gaming, and in the whole round of fights and shews. Adieu, children, the time of our lesson is quite at an end.



D I A L O G U E XXIX.

The TWENTY-SEVENTH DAY.

Mrs. Affable.

WHAT ails you, lady Charlotte? Your eyes are quite red, child.

Lady Charlotte. I don't deserve to be in company with these ladies, Mrs. Affable. Since I saw you last, I have been as naughty as a little fiend.

Mrs. Affable. That's bad, indeed, my dear; but you own your fault, and are very much concerned for it: That's a good thing to begin with; all that is to be done now, is to repair it. To begin, tell it before these ladies.

Lady Charlotte. Indeed, Mrs. Affable, I dare not; it's too frightful, and these ladies would never abide me, if they knew it.

Mrs. Affable. If that was their way of thinking, my dear, they would be extremely uncharitable. They know that we are all capable of committing the greatest faults; and it is purely through God's mercy that we don't. And that person,

person, who is so proud as to despise a repenting sinner, would be found very guilty in the sight of the Lord. But, my dear, let us even suppose that these ladies would condemn you on account of this sad fault, you ought to submit to this humiliation. You have dared to make yourself contemptible in the sight of God by sin, and you dread being despised by creatures; this does not stand at all with reason. I'll lay a wager it is pride that has brought you into this misbehaviour; and now you should punish your pride by declaring your offence.

Lady Charlotte. Mrs. Affable, you say very right: Pride makes me look upon servants as slaves; and it puts me in a passion, when I am contradicted. Yesterday, after I had ate a great deal, I sat trifling and breaking the bread into little bits, and I threw them on the ground. My governess bid my maid take the bread away; I said I had not done, and would eat it. Here I told a fibb, Mrs. Affable; I was not at all hungry, and it was pure spirit of contradiction. My governess was aware of all this, and she ordered the maid a second time to take away the bread; but as the maid was doing as she was bid, I gave her a slap in the face, kioked at her, and would have scratched her.

Mrs. Affable. Well might you be ashamed, my dear; this is very frightful: But I will not reproach you, since you reproach yourself. But, before I tell you what reparation you shall make, be pleased to hear this story.

“In the city of Athens there was a young lady, pretty much of your temper, whose name was Eliza. She had a great number of slaves, who had a very wretched time with her; she beat them, she gave them injurious language: And when sensible persons represented to her, that she was quite wrong in her proceedings; her answer was; these creatures are made to bear my humours; I bought them for that purpose, and feed and cloath them for the same end; they are e’en too happy that I find them with bread. This ill-tempered young lady had a chambermaid, called Mira, whom she made her drudge, and particularly vented her passion against; she was the best poor creature in the world; she loved her mistress, notwithstanding all her outrageous behaviour; excused her faults as much as she could, and would have laid down her life to bring her mistress to a better temper. Some affair of great concern obliged Eliza to make a short voyage by sea; as it required haste, and her absence was not to be for a long time, she only took her chambermaid with her.
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They were scarce got out to sea, when a storm arose, which forced the ship from its due course. After they had wandered at sea ten days, those at the helm descried an island, which they were necessitated to make, not knowing where they were, and being, besides, destitute of all provisions. As they came into the harbour, a boat met them; those of the boat asked every one in the ship an account of their names, and what they were. The haughty dame ordered all the titles of her family to be wrote down. There was above a page full. She imagined this would command respect, but she was greatly surpris'd, when they turned their backs to her without the least civility. The surprise was still greater, when her slave having declared her name and condition, she saw that they treated her with all manner of respect, and told her she was mistress of the ship, and at liberty to command there as she pleased. This provoked Eliza to a great degree. You are extremely impertinent, said she to her slave, to mind what these fellows say. Hold, madam, said the master of the boat; remember you are not at Athens. Be it known to you, that some three hundred slaves, reduced to despair by the barbarous usage they met from their masters, made their escape to this island about three centuries ago. Here they founded a commonwealth, where

all are equal; but they have fixed a law, to which all must submit, whether they will or not. To shew masters how wrong it is to abuse their servants, they condemn them to be slaves in their turn. Those, who obey quietly, may hope to be restored to liberty; but those, who refuse to submit to our laws, are slaves for life. You have this day allowed you to fret, and bring yourself to bear your unhappy fate; but if you grumble the least to-morrow, there is an end of all hopes of liberty during life. Eliza made strict use of the leave given her, and broke out into bitter invectives against the island and the inhabitants: But Mira, taking the opportunity of a moment when no one was by, threw herself at her mistress's feet. Take courage, madam, she said, I will not take any advantage of your misfortune, I will always respect you as my mistress. The poor young woman meant no other; but she was a stranger to the laws of the country. The next day she was brought before the magistrates with her mistress, now her slave. Mira, said the chief magistrate, I must acquaint you with our customs; but take particular notice, if you should fail in observing any one article, the life of your slave Eliza must pay for it. Call to mind her behaviour to you when she was at Athens; you must use her in the same manner for eight whole

whole days. And you must immediately promise, upon oath, that you will do it. After the eight days, you will be at liberty to use her as you think fit. And take notice, Eliza, that the least act of disobedience will continue you a slave the rest of your life. Hereupon Mira and Eliza burst into tears. Mira even threw herself at the magistrates feet, and begged to be excused from this oath; I shall, she added, die with grief if I keep it. Rise, madam, replied the magistrate to Mira; this creature must have treated you in a frightful manner, since you dread the very thought of following her example: I wish the laws would allow what you ask, but it is impossible: All that I can do is this, I can shorten the trial to four days: You are not allowed to reply; if you say the least word, you shall go through the whole trial. Mira took the oath, and Eliza had notice given her, that her service was to begin the next day. Two women were sent to Mira's house, to take down, in writing, all her words and actions during the four days. Eliza, seeing there was no help for it, submitted to what she could not avoid, like a sensible young lady; for, though a lofty dame, she had a great share of sense. She took a resolution to be so punctual in her service, that Mira should not find fault with her; she little thought that Mira was to copy

all her whims and ill humours. On the day that her service began, Mira rung her bell in the morning : Eliza had like to have broke her neck, making haste to her mistress, who was still in bed, but to no purpose. What has this slut been about ? said Mira with a sharp tone of voice. Must I always wait a full quarter of an hour after I ring the bell ? I assure you, madam, I came immediately on hearing the call. What ! said Mira, and argue the case too ? Hold your tongue, impertinent saucybox, with all your nonsense : Reach me my gown, I am for rising. Eliza, with a deep-fetched sigh, went for the gown that Mira had on the day before, and brought it. But Mira throwing it in her face, the creature, said she, is quite stupid ; she must be told every particular : You might very well have guessed that I would wear my blue gown to-day. Eliza sighed again, but she could say nothing, for she remembered, that Mira, at Athens, must have guessed at all her mistress's whims to escape a scolding bout. Now her mistress had got her breakfast, Eliza went down to get her's ; she was no sooner sat down, but she heard the bell ; this was repeated above ten times in the hour, and always for trifles : that she was called up. She had left her handkerchief in another room, or the door was to be opened for her lap-dog, and continually

tinually for things of the same importance. There was two lofty flights of stairs to be run up and down, insomuch that Eliza was quite spent, and would say to herself; poor Mira had much to suffer with me, this was her daily bread. At two o'clock madam gave notice that she would go to the shew, and would have her head dressed. She told Eliza she would have her hair put into large buckle; then she found this made her head look too big. All this curling was to be undone, and another frisure to take place; this went on till six, when the lady set out. Eliza was forced to stand all this time, and had, besides, all her mistress's ill-natured and harsh behaviour to bear: she was a beast, a clumsy brute, that did not earn the money she cost her mistress. Mira came home from the shew about two in the morning; she had supped in town, and was extremely out of humour, having had an ill run at play. This was to be made good by quarrelling with her servant; as she undressed her head, Eliza happened to give her hair a little pull, Mira immediately gave her a box on the ear. Here Eliza had like to have lost all patience, but remembered that she had given Mira many more, and was resolved to hold her peace. I shall go out to-morrow at ten o'clock, said Mira, and must have my laced head.

Madam,

Madam, it is not clean, said the waiting-maid, and you know it will take five hours to get it up well. Madam, said the two women of the Island to Mira, pray reflect, that this poor young woman cannot do without sleep. It will disorder her much, said Mira scornfully, to sit up a whole night; it is her business to do so. Alas! thought Eliza, I have kept her up many a night merely to gratify my maggots. Mira, during the four days, personated her mistress so well in all her follies, that Eliza saw all the cruelty of her own behaviour, and was convinced, that she had acted like a barbarian with her servant Mira. After the four days were over, the exercise that Eliza had gone through had so exhausted her that she fell sick. Mira laid her in her bed, brought up her broths, and served her with the same care and attention as she used to do at Athens; but Eliza did not receive these services from her with her former haughtiness; the kindness of her slave made her so ashamed of herself, that she would have freely consented to have been her's all her life, thereby to repair the ill usage she had given her. I forgot to tell you, that some ladies and gentlemen of Athens were also taken on board the ship that carried Eliza; but as they were not persons to rank with her, she neither knew, nor thought much of them. At the month's end they were all brought together again.

again. The judges, appointed for that purpose, enquired into their behaviour, and began with asking the mistresses, that were become slaves, how they liked their new condition. They owned, with many a heavy sigh, that it was a great hardship to obey those whom they had a right to command. Pray, said the judges, why do you fancy that you have such a right? Has nature made any real difference between you and them? You dare not say it; the slave, the servant, and the master come from the same parent, and the gods who place them in their different conditions, never pretended, that, in their judgment, one should be above the other: Virtue only gives precedency in the estimate of the divine wisdom. The Gods set a value on this title alone, and have appointed different conditions to facilitate the exercise of all virtues. The slave must shew his affection and fidelity, and love of his work. The masters must, by their lenity and kindness, allay the difficulties of servitude; and the slaves must return the favours of their masters with obedience and zeal. You have made a trial of both states, said the judge to the masters, who were become slaves; let this be a lesson to you, when you return to Athens; use your servants in the same manner you wished to be used during your stay here. The judge then

then addressed the slaves, who were now masters. The law, said he, permits, but does not oblige you to set your slaves at liberty: You may keep them here as long as they live, or you may send them back to Athens; and, if you will, you may return with them. All that are willing to restore their former masters to liberty, must write their names in this book. The judge hoped that Mira would have been the first to have set her mistress at liberty, but she remained in her place, as did another woman, and a young man of a most agreeable countenance. The woman was asked, why she did not release her mistress, who was a good sort of an old woman. Because, said she, as I was her slave twenty years, it is but fitting, that I should take my turn for the like number of years. I am tired of serving, and chuse the pleasure of continuing mistress a longer time. This slave's name was Belisa. Immediately the young man, who had so advantageous a physiognomy, and whose name was Zeno, stepped forwards; I don't come, said he to the judge, to sign the instrument of my master's release; he ceased to be a slave the moment I was allowed to use him according to my inclination. I heartily beg his pardon for the ill usage the law obliged me to give him. That constrained me to repeat part of his former be-

haviour towards his slave, but I can assure you, that I have suffered more by it than he has. You may send him back to Athens, I am ready to go with him, and, if he require it, to serve him while I live; and indeed he bought me, I am his property, and I think I cannot, in honour and conscience, take advantage of an accident, which sets me at liberty, without restoring to him what he paid for me. This young man, said Mira, has answered for me; our adventures are alike: Dispatch us, Sir, as soon as you can, to Athens; something within tells me, I shall be happier than formerly: For I am very much mistaken, if my dear mistress, now sensible of the affection I have for her, will not use me with greater kindness than she did before. Eliza interrupted her slave: If I have not spoke before, said she to the judge, 'twas shame and confusion hindered me from speaking. This poor young woman is worthy to be my mistress while she lives, and I do not even deserve the degree of being her slave. Hitherto I had thought myself of another kind, and I was not mistaken: I had title and wealth more than she had, and more pride, with a cruel and harsh disposition; she had the advantage over me of a better heart, more patience, kindness and generosity. What would have become of me, if she had only been vested with my titles,

titles, without her good qualities? I own her superiority over me with pleasure, and withal I accept of the liberty I am restored to by her, and thank her for her willingness to return with me to Athens. There it will be in my power to shew my gratitude, by sharing my fortune with her, and esteeming her as a valuable friend, whose advice I am determined to follow, and whose virtues I will endeavour to imitate. Zeno's master, who had said nothing yet, came up in his turn. His name was Zenocrates, and he addressed himself to the judges; I have the same share of confusion with Eliza; like her I have abused a slave greatly superior to me by his noble and exalted manner of thinking; and, with her, I sincerely regret my former behaviour. After her example, I will repair past mistakes by making the condition of Zeno the happiest that can be. The judge then directed his discourse to the whole assembly, and made the following decree.

“ The slave who had no compassion for the
“ condition of her old mistress, has the low
“ way of thinking of a slave; whereupon we
“ condemn her to slavery during life; 'tis the
“ condition which is best suited to the mean-
“ ness of her heart. At the same time we re-
“ commend to her mistress, not to abuse
“ the authority which she resumes over
“ her

“ her, lest she become an object of as much
“ contempt as this abject creature. Those
“ who chuse to send their masters back to
“ Athens, and to remain here themselves,
“ shall continue here, but in several different
“ conditions. Among them are two, who
“ abused their masters, after the eight-days-
“ trial was over; those two shall continue
“ slaves here. For all, that are divested of
“ humanity and compassion, are without
“ those affections, which are so natural to a
“ rational being, and are justly doomed to re-
“ main in the lowest of conditions; they are
“ made for it; 'tis the only rank they deserve.
“ We admit into the number of our fellow-citi-
“ zens, those who used their masters kindly,
“ and as they could wish to be used themselves.
“ The worth of Mira and Zeno is beyond all
“ praise, and all the rewards we can bestow.
“ Were they to continue slaves for life,
“ their sentiments raise them above kings;
“ without presuming to decide, we leave their
“ fate to the providence of the Gods; let
“ them return to Athens with Zenocrates and
“ Eliza: They deserve to be masters; but,
“ whether they be or not, of all mortals they
“ will deserve to be the most respected, and will
“ be an honour to whatever condition is allot-
“ ted to them by the Gods.”

Eliza

Eliza and Zenocrates, before their departure, gave many thanks to the inhabitants of the island, and assured them, that they would never forget the lessons, which they had received among them to behave hereafter with humanity and kindness. Zenocrates and Zeno, in their return to Athens, having opportunities of knowing more particularly the good qualities of Eliza and Mira, fell in love with them. Marriages were respectfully proposed to them, and met with a favourable acceptance; they married, when they arrived at Athens. But the two faithful slaves, though set at liberty, not being in a mind to quit their masters, were charged by them with the entire management of the house, and discharged their trust with such zeal and fidelity, as may be an example to all, whom Providence has placed in service. Indeed, their masters had always a true regard to their virtue, and treated them more like friends, who deserved all their confidence, affection, and even their respect, than like persons, whom the appointment of Providence had made their subjects."

Well, lady Charlotte, were we in the Island of slaves, how should we come off?

Lady Charlotte. My maid would have scratched me, given me a dowce on the ear, and called me impertinence and sauce-box.

Mrs.

Mrs. Affable. That would be no more than right, my dear; but I will not insist on so much. The fault however must be punished. Tomorrow I will be at your house at dinner-time; your maid shall sit in your place, and you shall wait upon her, if you please. You shiver, lady Tempest.

Lady Tempest. Yes, Mrs. Affable, I could never, I think, bring myself to that. Besides, those creatures are so pert and forward, and so much disposed to be saucy to you, that I really should fear, it would be rather giving them encouragement.

Mrs. Affable. You are under a mistake, my dear. Your faults are the cause of your being despised by your servants, and not your endeavours to repair what you have done amiss. I knew one Mrs. Tomelle; she was in the wardrobe of Mademoiselle de Beaujolois, a princess of the blood royal of France. There was not a better tempered lady in the world than Mademoiselle de Beaujolois; but she was so passionate, that she often spelt very harsh expressions. This I had from Mrs. Tomelle's own mouth.

One day, Mademoiselle de Beaujolois had left on her toilet a coffee-cup with orange-flower-water: Poor Tomelle, who loved dearly to see every thing in the proper place, seeing
the

the cup there, thought the dish had been left there by forgetfulness, and, not smelling the orange-flower-water, emptied it into a basin. When the princess came to be dressed, she missed her orange-water, and upon Tomelle's owning, that she took it for fair water, and threw it away, the princess said several very mortifying things to her. Mademoiselle de Beaujolois had a younger sister, married afterwards to the prince of Conti, and who had the sweet temper of an angel. When she was alone with her sister, Indeed, dear sister, said she, had I been guilty of what you did this morning, I should not sleep to-night. Mademoiselle de Beaujolois, who thought no more of her fit of passion, asked her sister, what great sin she had committed, and the other reminded her of her breaking out into such a heat against one of her women. Is that all, said the elder sister with a smile? Indeed, sister, said the younger, this hurts me. Can you think that a small fault, a fall of temper, which has gone to the very heart of poor Tomelle? You have made her quite miserable ever since morning; and I dare say, she has not eat the least bit with any content. The words of princes convey joy or despair into their minds, who are about them; they, particularly, must take care, that no word, that is harsh, or that shews contempt,

escape from them, 'Tis a cutting sword, that goes deep into the heart of the person that is spoken to, especially when that person is well affected to us. Lose no time, sister, in making this poor creature happy by some amends for what you have done to her. Sister, answered Mademoiselle de Beaujolois, I am really obliged to you for the reflection you suggest. It is a very proper one; for the future, I promise you to be very careful of what I say. But how can I repair what is past? Certainly, you would not have me beg pardon of one that is below all my bed-chamber women. And why not beg her pardon, the younger princess replied, when you have been unreasonably out of the way with her? Believe me, sister, faults in a person of our rank degrade us, and make us very contemptible; but we recover our rank, and are in greater esteem, when we have courage enough to repair past mistakes. Say as much as you please, that this young woman is so much below you; virtue is the only thing that makes a real difference betwixt you. Reason tells me this; and your good understanding will discover the same to you, if you will only give time for reflection. In effect, Mademoiselle de Beaujolois was persuaded, that what her sister said it was true. It is the custom in France,
when

when the queen or the princesses of the blood are dressing, for the lady of the greatest distinction to give them their shift, and it is commonly the first lady of the bed-chamber. When Mademoiselle de Beaujolois came to dress in the evening, Pray, Madame, said she to her first lady in waiting, be so kind as to let Tomelle give me my shift; I was very rough with her this morning, and it gives me much trouble. Poor Tomelle stood behind all the rest, and was ashamed to appear; but how glad was she to hear the Princess speak in that manner! After giving the shift, she threw herself at Mademoiselle's feet, kissed her hand, which the Princess kindly held out to her, and which Tomelle bathed with her tears. She assured me, that Mademoiselle's behaviour made her so sensible of her own rank in life, that she would have freely returned to her original dust, to shew the sense she had of her kindness; and looked upon her murmurs against so good a princess as a sort of sacrilege. The satisfaction you make, ladies, for your faults, has this happy effect among your servants; it teaches them their distance, and inspires them with love and affection for their mistresses; from which, I hope, lady Charlotte will do what I desired of her, to satisfy for her fault.

Lady

Lady Charlotte. Yes, Mrs. Affable, very willingly; I am not so great a lady as that Princess; why should I be exempted from making a proper reparation?

Lady Witty. What is become of these two Princesses now, Mrs. Affable?

Mrs. Affable. They both died pretty young, my dear. I could tell you a thousand fine stories of them, but we have very little time left, and must put this off to some other day. Miss Molly, repeat your story.

Miss Molly. Solomon, being fixed in a peaceable possession of his dominions, had serious thoughts of building a temple to the Lord. He desired Hiram, king of Tyre, to provide a precious kind of timber, called cedar, for building the temple, which he covered in part with gold. There was an altar of gold, ten candlesticks of pure gold, with many other vessels of the same precious metal, besides many others very valuable for the workmanship. When this magnificent edifice was finish'd, Solomon ordered to be brought to the temple the ark, wherein were the two tables of stone, whereon God had written his law. Afterwards, Solomon solemnized the dedication of the temple with great numbers of victims offered in sacrifice; he then pray'd to the Lord, that he would vouchsafe to reside,

that is, dwell, after a peculiar manner, in this house, which he had built for him, owning with all, that it was not worthy of him, whom the heavens themselves could not contain. He besought him to hear the prayers, which they should offer in that holy place. And the Lord, to signify that he granted his petition, filled the temple with a cloud, which, for a while, hindered the priests going on with their functions. Solomon, after blessing the people assembled there, retired to his house; and the same night God appeared to him, both to let him know he had heard his prayers, and to recommend once more to him the faithful observance of his commandments.

Then Solomon built himself a palace, and another for his Queen; he made it his study, after that, to promote trade and commerce in his dominions, and with such success, that money was as common as stones in Jerusalem. The economy and order in his palace were talked of all the world over. The Queen of Sheba took a long journey from her kingdom to Jerusalem, there to admire the wisdom of this great monarch. But Solomon, in his old age, forgot the paths of virtue; and the love of women made him forget his duty to the Lord. He had a thousand wives, whereof seven hundred were

in the rank of Princesses; and as he picked them out of the nations, which had not been destroy'd in the land of promise, though God had expressly forbid such marriages, these idolatrous women insisted on his raising altars to their false gods. He was weak enough to obey, and even to offer sacrifice with them. Upon this God forsook Solomon, and raised up enemies against him. He even sent a Prophet to Jeroboam, a young man; and the Prophet cutting his garment in twelve pieces, Take, said he, to thee ten of these pieces; for thus, saith the Lord, I will rend the kingdom out of the hand of Solomon, and give thee ten tribes; but I will leave the rest to his son, for my servant David's sake. God also appeared, for the last time, to Solomon; but it was to upbraid him for his ingratitude, and to announce, that his kingdom should be dismembered; but however, that, on account of his father, this should not happen till after his death. Solomon, being informed that a prophet had promised Jeroboam a part of his kingdom, endeavoured to destroy him; but Jeroboam made his escape to Egypt, and never returned till after Solomon died, which happen'd soon after. Solomon had wrote not only about trees and plants of every kind, but also concerning animals. We have,

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besides,

besides, other books of his writing preserved in the holy scriptures.

Mrs. Affable. Observe, Lady Witty, how little value is to be set upon wit and learning without virtue.

Lady Witty. 'Tis very true, Mrs. Affable, and I am concerned to think, that Solomon should become so wicked, and be so ungrateful to God. There is a circumstance in the account, Miss Molly has given us, which makes me fear, that he died in his sin, because, instead of submitting to the appointment of God, by which the kingdom was to be divided between his son and Jeroboam, he sought to take away the life of the latter.

Mrs. Affable. Your reflection is just, my dear; but as the Scripture has not condemned him, neither should we. Lady Mary, go on with the rest.

Lady Mary. Rehoboam, Solomon's son, having assembled the people for his coronation, Your father, said his subjects, laid heavy taxes on us; be pleased now, that you succeed him in the throne, to ease us of part of the burden. Rehoboam desired three days to give his answer, and consulted the old counsellors. The petition of the people, said they, is just, and, if you indulge them in it on this occasion, they will ever be
faithful

faithful and obedient subjects. Rehoboam then took the advice of the young men he had been brought up with. Never yield to the people, said they; tell them, their taxes shall be increased, instead of being diminished. You will then be feared, and no one will dare to resist. Rehoboam followed their bad advice; and ten of the tribes revolted, who chose Jeroboam for their king. From that time there were two kingdoms, that of Israel under Jeroboam, and the kingdom of Judah under Rehoboam and his posterity. Mean time Jeroboam thought, that, if he allowed his people to go and offer sacrifice at Jerusalem, this would revive their natural affection for the family of David, and that he should fall a victim to their reconciliation with Rehoboam. To prevent this disaster, he made two calves of gold, which he set up in public, and said to the ten tribes, behold the Gods, who brought you out of Egypt. Thus Jeroboam brought his people to worship false Gods. As he went near the altar to burn incense there, God sent a prophet to Jeroboam; a child, said the prophet to him, shall be born of the house of David, by name Josiah, who shall sprinkle this altar with the blood of the sacrificers. And as possibly you may doubt of my being sent from the Lord, I will prove my mission with a miracle:

Let this altar be rent, and the ashes upon it be poured out. Jeroboam immediately put forth his hand by way of a sign for seizing the prophet; but the hand, he put out, withered instantly, and the altar was rent. Jeroboam, struck with terror, spoke to the prophet: Pray, said he, to the Lord for me, that my hand may be restored me again. The man of God granted him his request, prayed for him; and the king's hand was as it was before; and he desired the prophet to come home with him, and take a refreshment. The prophet in answer, said, Though you should give me the half of your house, I must not do it, for the Lord has charged me, not to taste any thing, till I return home. He set out that moment; but a wicked prophet, upon the road, told him, he had a revelation from God, concerning his arrival at that place, with orders, that he should offer him something to eat. The prophet let himself be tempted, and ate. He was severely punished for this transgression; as he took his way home, a lion, rushing out of a forest, flew him, but did not hurt the ass, and stayed by the dead body, without touching it, to the end it might appear, that it was not hunger, but an appointment of God, which brought him out of the forest.

Mrs.

Mrs. Affable. Take up the story, Lady Charlotte.

Lady Charlotte. As Jeroboam did not forsake his wicked ways, God struck his son with a dangerous sickness; and the king sent his wife to consult the prophet (who had promised the crown to him) about his son's distemper; but bade her to go disguised. She did so, but to no purpose; the prophet, who had her coming revealed to him, hearing her step; come in, said he, thou wife of Jeroboam: when thou comest to the threshold of thy door, thy son shall die. He only of Jeroboam's family shall be entombed with his ancestors, because in him is found something good towards the Lord God of Israel. As to the others, him that dieth of Jeroboam in the city, shall the dogs eat, and him that dieth in the field, shall the fowls of the air eat; because Jeroboam, instead of serving the Lord, who had given him a kingdom, has encouraged the people to worship strange Gods. In process of time, this divine prediction was fulfilled by a new prince, who arose in Israel, and entirely destroyed the family of Jeroboam: But this new king was not more faithful to God; another prince dealt with his family, as he had done with Jeroboam's. Other changes happened in the succession of the kings of Israel; but they were
all

all wicked down to Ahab, who went beyond his predecessors in impiety, and married Jeſabel, daughter to the King of Sidon.

The people of Judah were as guilty of infidelity to God, as the Iſraelites, and worſhipped falſe deities, as they did; but a grandſon of Solomon's, called Aſa, and who was king of Judah, walked faithfully in the ways of the Lord, and even removed his mother from being Queen for having an idol.

Lady Witty. One muſt own, Mrs. Affable, that the Jews were very ſtupid, and greatly inclined to idolatry. How could they, after ſo many miracles, wrought in behalf of their forefathers, how could they with any ſort of patience bear to hear that impious declaration, which Jeroboam addreſſed to the people, concerning the golden calves he had caſt: *Behold the Gods, who brought you out of Egypt!* Indeed, I am quite vexed with their ſtupidity.

Lady Senſible. But what do you ſay, my dear, to Jeroboam, who ſees his hand withered, and healed again, and yet returns to his idols?

Mrs. Affable. Certainly, you can't think that he imagined any Godhead was veſted in his golden calves; but ambition, to which he was an abſolute ſlave, did not permit him to be guided by the light of his conſcience. As to
what

what Lady Witty says about the inclination the Israelites had, it was unquestionably very great; but it was not so much this bent or inclination, but the bad example of all the neighbouring nations, that drew them into idolatry. Upon this observe, Ladies, the wisdom and equity of the order, which God gave the Jews at their entering on the Land of promise: *You shall destroy all the people, that inhabit there.* Some, I know, have taken upon them to say, that this was a cruel order; but 'tis because they never reflected on what happened to the Israelites in consequence of their not complying with that precept. It is certain, dear children, that it would be better for sinners to die after the first crime, than to live long, and commit many more. I shall make a comparison, which I have used before. It would be an ill-judged act of mercy to pardon a man, who had been taken committing murder and robbery on the high road. The regard due to the public, and even to the offender, makes it necessary to punish him with death; and a prince, who through an out-of-the-way extent of compassion, should give him his life and liberty, would be guilty of all subsequent crimes committed by that malefactor. Such was the compassion of the Israelites for the people, whom God had justly condemned,

condemned, because their iniquity was come to its pitch ; and he knew, that, instead of mending, they would continue in their wickedness, and be an occasion of sin to the Israelites, by inducing them to idolatry, with bad advice, and their more dangerous example. May this teach us, children, to respect the decrees of God, though even contrary to our shallow comprehension, with this persuasion, that, as he is justice itself, all which he appoints must be just.

THE END.



